CANADA'S NATIONAL JEWISH NEWSPAPER
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Arab terrorists linked to Montreal bombings (page 2)

THE CANADIAN JEWISH NEWS

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Phantoms for Israel

REPORT ISRAEL, RUSSIA TALK ON SUEZ

Terrorists in Jordan responsible for deaths of 1,000 'brothers'

Dr. George Habash, the leader of the Leninist-Marxist Arab terrorist organization known as the Popular Front for the Liberation of Palestine, this week, on the eve of the new upheaval in Jordan, told a Life correspondent that the "reactionary" regimes in countries such as Jordan, Saudi Arabia will be eliminated by his movement.

In the same interview Dr. Habash boasted about his full responsibility for the attacks against civilian air planes. He said his organization which operates from Amman, the Jordanian capital, will continue to attack civilian planes in Europe and elsewhere, "it attracks attention."

The fact that King Hussein almost missed the fate of his grandfather Abdullah on Tuesday, when his uncle army chief Sharif Nasser, was killed by the terrorists, plunged Jordan into a civil war.

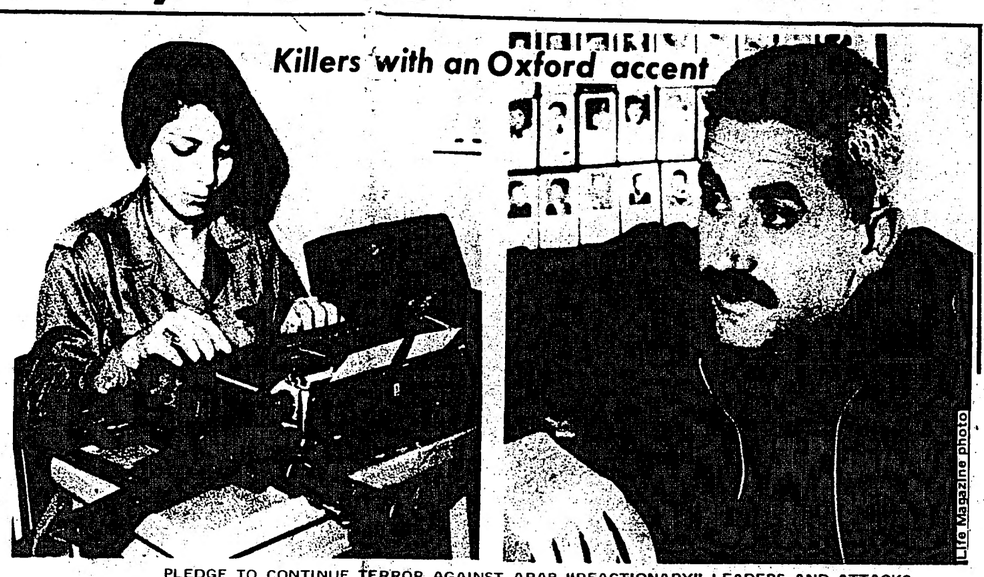
On the other hand two hijackings of passenger planes in Poland and Czechoslovakia in the last few days have demonstrated to the Soviet Union that tolerating this piracy may boomerang in countries under their own control.

Figures revealed this week following the new terror of the Fedayeen against Arabs and released in Amman, indicate that a few months ago during the killings in Zarka, north of Amman, provoked by the Popular Front, 800 Arabs were killed.

Last weekend about 50 Arabs were killed or wounded in the new melee.

Speaking in Tel Aviv Monday evening at the meeting of the Socialist Women's Internationale, held there, Golda Meir said that if Soviet pilots cross the June 1967 cease-fire line they will be challenged by the Air Force of Israel.

Killers with an Oxford accent



Life Magazine photo

PLEDGE TO CONTINUE TERROR AGAINST ARAB "REACTIONARY" LEADERS AND ATTACKS AGAINST CIVILIAN AIRPLANES.-Leila Khaled left, an active member in the Popular Front for the Liberation of Palestine, at her desk near Amman. Miss Khaled, who was involved in the hijacking of the TWA jetliner to Damascus, in August 1969, told a lebanese newspaper that their group will contine indiscriminate hijacking and terror.
On right, George Habash, leader of the Popular Front, told Life magazine he will continue to kill Jews.
In the meantime these two terrorist leaders may be involved in killing Arabs who do not agree with them, including the uncle of King Hussein, who was assassinated Tuesday.

SAY CONTACT BETWEEN MOSCOW AND JERUSALEM MADE THROUGH FINLAND

by the CJN diplomatic editor

Persistent reports from Washington, Moscow, Jerusalem and Helsinki, the capital of Finland, as well as information from East River indicate that some contact has been established between the United States and the Soviet Union with Israel about the problem of the Suez Canal.

Diplomatic observers say that the news from the American capital, interpreting Secretary of State Rogers' Sunday statement regarding phantoms for Israel as a new concesssion to the Jewish state, is the result of some communication between Jerusalem diplomats and Russian leaders via Finland. It seems that Israel, so the reports say, offered the Soviet Union the opening of the Suez Canal on condition that Russia guarantee the absolute observance of the ceasefire on the part of Egypt.

"HALF" THE PLANES

When the United States Government was informed about this step by Golda Meir, it told Israel it would agree to deliver "half the number" of planes demanded by the Jewish state for its defense. (Israel has asked for additional 25 Phantoms and 100 Skyhawks.

The United Nations headquarters in New York are full of rumor and reports about a new turn in the diplomatic activities involving the Middle East. The Soviet Union, it said, is determined to have the Suez Canal reopened for its ships. Without the Suez Canal, military diplomats say, its fleet could be choked in the Mediterranean despite bases because the Gibraltar and the east end of the Mediterranean are both controled by NATO forces. In case of war, so a spokesman for the American Navy recently said, despite everything the Russians have achieved in the Mediterranean, the Soviet fleet can be destroyed in that area within hours. In order to keep this advantage, experts say the United States cannot afford to lose Israel to Moscow; not even the Sinai Peninsula.

On the other hand, the Soviet Union is making every effort to terrorize Israel into having her abandon the Suez so that it could be opened to Russian ships which then would give the Soviets a direct route from the Black Sea to the Indian Ocean.

MOSCOW AGREES?

Some experts at the United Nations say that Russia may agree to some secret deal according to which Israel would make it possible for Moscow to have the Suez Canal reopened. On the other hand, the West is not interested in opening the Suez Canal because it has become obsolete to the modern tankers; the fact that Russia cannot use the Canal is an advantage to NATO. Otherwise Russian ships would service Indo-China more quickly.

Ottawa Jews speak up

DEMAND CLEAR CANADA MIDEAST STAND

by the CJN Parliament Hill reporter

Canadian Jewry, through the Ottawa community, spoke up with dignity and determinedly on behalf of beleaguered Zion, demanding the renewal of Canada's traditional role in defense of Israel's right to live wthout harassment.

About 600 outstanding Ottawa citizens gathered Sunday morning on Parliament Hill in a demonstration asking Prime Minister Pierre Elliott Trudeau and External Affairs Minister Mitchell Sharp that Russia be told it cannot defy the free world in a conspiracy to destroy Israel.

The meeting, which concluded with prayers in Hebrew led by Rabbis Benjamin Friedberg and Simon Eckstein and Cantor Hyman Gerter, was organized by the Jewish Community Council of Ottawa. Its president, J.C. Horwitz, read a proclamation which was adopted as resolution in which the Canadian government was asked to call to the attention of the Arab governments that they broke their ceasefire agreement with Israel. The ceasefire had been demanded by the Arab countries in June, 1967, following their debacle in the Six Day War.

Hyman Bessin, president of the Federated Zionist Organization of Canada, spoke about Russia's aim to divide Jerusalem. It seems to be the policy of the Soviet Union not only to divide the world, to set nation against nation, but to divide cities so that we never can have peace. He urged the Canadian government to speak up so that the present Middle East conflict does not turn into the beginning of a world conflagration. The voice of free Canada must be heard on behalf of peace, Bessin said, because the escalation of the war there is no longer a Jewish issue or an Israeli problem but a new threat to humanity.

EARLY DEADLINE

Because of the incidence of Shavuot, the festival of Torah-giving on Mount Sinai, (June 10 and 11), this issue of The Canadian Jewish News has been closed Tuesday noon. Some advertising copy and editorial material had to be omitted in order to meet the early deadline.

Behind the scenes

OIL LOBBY WORKS AGAINST ISRAEL

Washington, (JCNS). - While the oil lobby continues to work quietly against Israel, behind the scenes powerful business interests are hastily trying to undermine lobbying activities by Israel's supporters.

They argue that Zionist pressures may involve the U.S. in policies contrary to its own best interests and lead to a dangerous collision with the Soviet Union.

Thus, the National Observer, a weekly journal published by Dow Jones and Company, widely read on Wall Street, attacked Zionist activities on behalf of Israel.

The article took as its jumping-off point a law-suit filed against B'nai B'rith by a former official of the organization, Mr. Saul E. Joftes, who contended that the Zionists used B'nai B'rith constitution and in violation on the registration of foreign agents and the payment of taxes. Mr. Joftes alleged that B'nai B'rith was being used to collect information for Israel about the Soviet Union and Soviet Jews, and also to channel funds through its Australian affiliate to set up an India-Israel Friendship League.

FEAR OF CONFRONTATION

The National Observer commented that official Washington "sensitive to the dangers of a possible Big-Power confrontation in the Middle East," was genuinely concerned over the undoubted ability of the Zionists to influence U.S. policy in favor of Israel.

"For many Americans, the issue in the Middle East usually boils down to the question of Israeli survival. But with Israel's continuing demonstration of superior military might, the issue is seen in Washington to be not so much one of survival as one of the conditions under which Israel will choose to exist.

"The problems of long-term stability -- the disputed occupation of Arab land arms control, the emergence of the Palestinians as a political and military force, the Arab refugee problem, among others -- are the ones that worry policy-makers.

"It is on these points that the Nixon Administration is finding itself increasingly at odds with the attitudes and policies of Israel -- and the Zionists."

BOMB DEAL WITH ISRAEL NOT "SECRET", SAYS WASHINGTON

State Department sources said that there was nothing secret about the fact that the United States is supplying bombs to Israel as part of an existing military assistance program.

They rejected as nonsense suggestions that the supply of bombs was being made by the Defence Department on a secret basis and without its knowledge.

Mr. Robert McCloskey, the State Department spokesman, told a news conference that the U.S. was supplying Israel with a number of items of military "hardware" under an existing agreement. The best-known part of the agreement is the supply of 50 Phantom jets, more than half of which are now in Israeli hands.

Earlier, the Defence Department released testimony given before a Congressional committee in March by the Defence Secretary, Mr. Melvin Laird, in which he said it was America's hope that arms supplied to Israel would not only give Israel an improved defensive capability but would also "enable that country to show a greater restraint in its actions against its neighbors, particularly Jordan and Lebanon."

Mr. Laird, who was speaking about three weeks before President Nixon indicated at the end of March that he was not ready to accede to Israel's request for more jet aircraft, told the committee: "It is possible -- and we hope it will turn out -- that arms sales to Israel will, by keeping Israel strong, deter major Arab attacks and thus prevent a new war."

The Defence Secretary added that the Nixon Administration hoped that "the arms being supplied to moderate Arabs will enable their present regimes to resist radical inroads and will keep the door open to an eventual settlement."

ADENI JEWS TO RECEIVE BRITISH CITIZENSHIP

London, (JCNS). - The British Government has renewed its undertaking that Jews forced to migrate from Aden before it became independent, and who are now living in Britain, will be accepted as British citizens. This was stated in a letter to Sir Barnett Janner, MP, by Mr. Melvyn Rees, Parliamentry Under-Secretary of State at the Home Office.

The rescue of Aden Jewry's once flourishing community took 20 years to complete. It started after the 1947 anti-Jewish riots when over 80 Jews were killed and many injured.

The riots were followed by an exodus of the 7,000-strong community. Only about 180 were still there during riots after the Six-Day War. All were rescued within a few weeks.

Most Aden Jews settled in Israel, but a few hundred, settled in Britain.

MEXICO RABBI TO ENGLAND

London, (JCNS). - Rabbi Dr. A.M. Hershberg, president of the Union of Rabbis of Latin America, who was on a visit to London last week, has been invited by the Federation of Synagogues to be its Rav Rashi.

But it will be at least two weeks before Dr. Hershberg, who lives in Mexico City, decides whether to accept. He left for Israel where he may have talks about another post he has been offered by a government department.

Dr. Hershberg is also vice-president of the Union of Rabbis of the United States and Canada and chairman of the Committee for Religious Freedom of the United States and Latin America.

He is 51 and was born in Poland but speaks fluent English.

Commentary

by M.J. NURENBERGER

POLITICAL CANCER

Whenever a humanitarian statesman decides to dispense with an urgent problem without attempting to make an effort to solve it, he refers it to the United Nations Security Council or the General Assembly, the biggest show on earth.

*****

A few days ago, in the midst of Moscow's hints of a new military intervention at the Suez, some Canadian officials suddenly began talking about reviving the United Nations Peacekeeping Force to separate the Arabs from the Israelis. They spoke in such glittering terms as though the United Nations police in the Middle East were something invented by them to cure all maladies including political cancer, which the Soviet presence in the Nile is.

Some of us who know that the effort is something of the past that cannot be revived – unless both parties agree to observe the ceasefire undertaken solemnly on the morning of the Six Day War – recall with nostalgia those beautiful days.

Wasn't it grand when United Nations soldiers were stationed between the two parties? The world community's conscience was at rest until one fine, bright Mideast morning Nasser, prompted by Russia, ordered U Thant to remove his police force as though they were operetta-soldiers.

*****

Somehow I feel disturbed by redundant, Canadian statements made last week in Rome and Belgrade concerning the revival of the UN security forces in the Middle East. For if those soliders, including one-thousand Canadians, were despatched to the Middle East, the sixty-four dollar question would loom up: who would determine the border the UN security forces would patrol? Has Moscow agreed to the absolute respect for the ceasefire lines she helped establish following the Arab debacle in 1967?

*****

If this is the news brought back to Canada – no foreign intervention in the Middle East, strict observance of the armistice lines freely undertaken in 1967, acceptance of UN patrols at these lines confirmed by the Security Council – then there is something eventful in such missions. For they would be instrumental in giving back at least temporary tranquility to the Middle East.

*****

However, this glib-sounding statement about the return of the UN patrols to the Middle East cannot be reconciled with declarations by Nasser and Russia that the ceasefire line does not exist anymore – unless our great friend of peace, Marshall Tito, has suggested a new ceasefire line without the consent of one of the parties, Israel. Frankly, this worries me.

Green light for refugee plan

From our Special JCNS Correspondent on Israeli Economic Affairs

The establishment of a trusteeship fund to assist the economic rehabilitation of Palestine Arab refugees now living in the West Bank and Gaza Strip was approved by the Israeli Cabinet at its weekly meeting

It is to be used to provide the financial basis for a plan submitted to the Cabinet by the Minister responsible for the occupied areas, Mr Shimon Peres, two months ago and approved then.

No details have been released, but it is said that the plan will provide more jobs in the West Bank and Gaza, thus offering the possibility of absorbing the refugees into normal productive life.

This will involve provision of funds to set up workshops and factories and to pay for vocational training; farm development; health, education and welfare facilities; civil engineering works and housing.

No provision was made in the State Budget for financing the Peres' plan, and the Finance Ministry is at its wits' end as to how to finance expenditure already budgeted for, so the newly created trusteeship fund would have to be financed by donations from abroad "from various personalities," the Cabinet Secretary stated on Sunday night.

Such donations would certainly be more productive than donations for ordinary welfare work. Charitable gifts may alleviate the situation of the poorest people, but they do not solve the problem of how to make them self-supporting.

Mandate regulation

The trusteeship fund is being set up under the (British Mandatory) Charitable Endowments Ordinance, and its establishment will be officially gazetted shortly. So far, no candidates to head it have been nominated.

A five-year plan for the development of the Golan Heights and for putting the settlements there on a sound economic footing has been approved by the planning authority of the Agriculture Ministry.

A survey conducted last year showed that 26,000 acres of land in the Golan Heights can be cultivated. At present, about 11,000 are being worked.

A young victim of terrorist attack on Bet Shean manages a smile for the camera as he is rushed to the operating theatre. Three children have died in Bet Shean and fifteen have been wounded in Arab attacks

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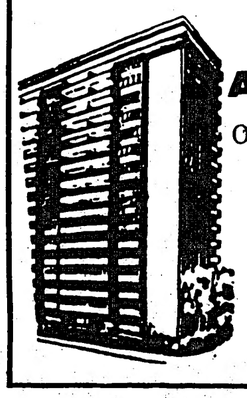

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TORONTO SYNAGOGUES AND ORGANIZATIONS

ASSOCIATED DINNER TO HEAR EDUCATOR

The Associated Hebrew Schools of Toronto will tender its annual dinner next Wednesday evening, June 17th, in the auditorium of the main school.

Dr. Leonard J. Fein, noted author and scholar, will be guest speaker.

A highlight of the program will be a review of Associated and of its plans for the future by Joseph Levine, president of the schools, in the course of his presidential address.

A special presentation will be made to Dr. Levi-Jacober, principal of Associated Hebrew Day School, who is retiring after forty-five years of productive and dedicated service in the field of Jewish education. The presentation will be made by Harold L. Dessen, C.A., chairman of the Board of Education of Associated. He also will chair the dinner.

Stephen Berger, Board chairman, will extend greetings on behalf of the United Jewish Welfare Fund and the Board of Jewish Education; Saul Sigler, member of the Academy Board and vice

Mr. Joseph Levine, President, Associated Hebrew Schools.

president of Associated, will bring greetings on behalf of the Community Hebrew Academy.

Cantor Tibor Kelen of B'nai Israel Beth David Synagogue will present a musical interlude.

Other participants: Nathan Silver, chairman, Budget Committee of Associated, and deputy president, FZOC; Samuel Shainhouse, chairman, Executive of Associated; Louis L. Lockshin, vice president, Associated, and chairman of its building committee; Samuel Sable; president, Community Hebrew Academy; Rabbi Emanuel Forman of Shaarei Shomayim; Rabbi Irwin E. Witty, executive director, Board of Jewish Education; William Leibel, honorary vice president.

The Associated Hebrew Schools was founded in 1907 as the Simcoe St. Talmud Torah and has grown into one of the largest Jewish school systems on the continent with an enrolment of some 2,500 pupils in its various departments and a staff of more than one-hundred teachers.

The Community Hebrew Academy, sponsored by the UJWF, is housed at Associated. It is a senior day high school with close to 200 students in grades 10 through 13.

Mr. Bernard Weinberg Q.C. Vice-President and Honorary Counsel Associated.

Mr. Saul Sigler, Vice-President Associated and Chairman of its Tuition Committee.

Dr. Levi Jacober, Principal, Associated Day School

Mr. Harold L. Dessen C.A. Chairman, Board of Education, Associated

CAMP AGUDAH OUTINGS

Camp Agudah, in Port Carling, Ontario, was the site for exciting trips arranged for more than eighty boys on May 24th, and for more than eighty girls on June 7th. The children were treated to the spectacle of extensive construction as this season's improvements near completion.

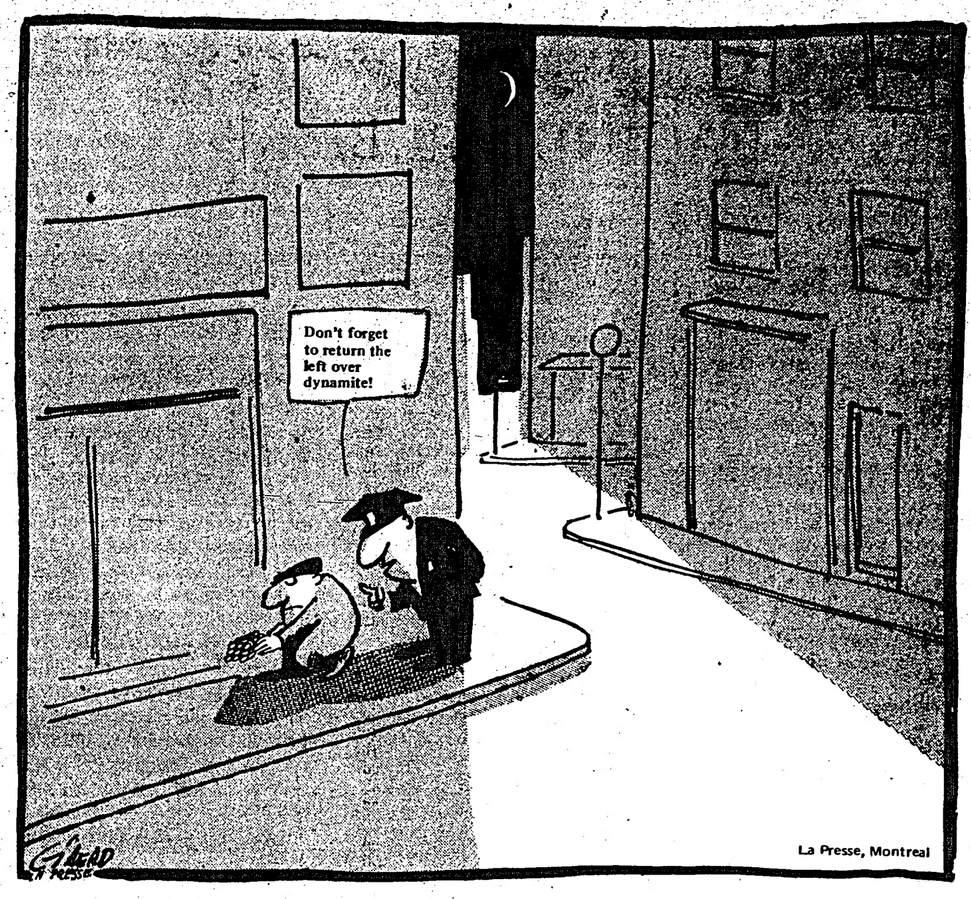
This year marks the first season that playing fields in the new 480-acre addition will be in use.

The Camp committee considers itself extremely fortunate in the experieced and capable staff which has been assembled.

Dr. Leonard J. Fein.

NORTH YORK BRIEFS

* E.A. Tossell, principal of Ledbury Park Junior High School for the past three years, has been appointed principal of Milneford Junior High School, effective September 1st.
* John R. Wright, vice principal of Shaughnessy Boulevard Public School for the past year, has been appointed principal of Park Lane Circle Public School, by the Board of Education for the Borough of North York, effective September 1st.
* G.W. Clipperton, on Sabbatical leave during the 1969-1970 school year, has been appointed principal of Ledbury Park Junior High School effective September 1st.
* Ronald B. Mason, vice principal of Dufferin Heights Junior High School since 1968 has been appointed principal of the school, effective August 1st.
* John E. Tammela, vice principal of Dublin Public School since 1967, has been appointed principal of Glen Rush Public School, effective September 1st.
* Austin W. Charlton, principal of Wilmington Avenue Public School since 1962, was appointed principal of Yorkview Drive Public School by the Board of Education for the Borough of North York, effective September 1st.
* Robert S. Martin, vice principal of Wilson Heights Junior High School for the past year, has been appointed principal of Willowdale Junior High School, effective August 1st.



The terrorists in Montreal

LINK WITH ARABS

exclusive CJN report
by Oscar Berson, staff reporter

The group of Montreal terrorists allegedly trained by Arab and Cuban experts in creating disturbances and attacking innocent citizens continues its war against the people of Montreal.

Last weekend there were new blasts in Canada's largest city. A special police squad dealing with terror acts declared it was ready for an emergency. The police now are equipped with bomb disposal trailers. The Montreal city police, the provincial police and the RCMP are cooperating.

Last Friday's bombing of Montreal's exclusive Club Canadien on Sherbrooke Street East has all the earmarks of similar terror acts in Westmount, sources close to the authorities told this newspaper. Fortunately again, there were no human lives lost yet experts say that in recent months so much dynamite has been stolen, terrorists could blow up all of Montreal with the material on hand.

Specialists in the field of counterterror maintain that all the terror outrages committed in Montreal in recent weeks point to Algerian and Cuban trained terrorists. Should the authorities determinedly pursue some clues, we were told they may even run into agitators and terrorists connected with some Arab embassies.

REMEMBER MALCOLM REVELATIONS

This reporter was told by well informed sources that the terrorists trained by Arab underground groups now are blackmailing Lebanese Christians hesitant to support morally or financially the Arab terrorist factions.

Those skeptical about the direct link connecting the lunatic fringe of separatists in Quebec with the Arab lunatic fringe should read again the statement made last October by Quebec Liberal leader T.R. Anthony Malcolm, who declared openly that he discovered in Quebec a direct link between local terrorists and Algerian and Cuban trained guerillas. Mr. Malcolm, a prominent attorney, made that statement during an address to Montreal's Mount Royal Women's Club. He asserted that subversive elements, directed from Algeria, Cuba and even some Soviet controled countries, had infiltrated the so-called Popular Liberation Front of Quebec (FLQ). Also at that time, Mr. Malcolm warned the Parti Quebecois leadership to guard against these infiltrators.

Mr. Malcolm named a certain Gilles Pruneau, now owner of a souvenir business in Algeria, as the one who had connections with the terrorists here. (Pruneau was sought by Montreal authorities for his role in the notorious Westmount bombing several years ago.) It seems this man acts as mail drop for the Quebec lunatic fringe in Algeria.

AL FATAH ROLE NOTED

However, Algeria is not the only country where semiofficial sources are cooperating with terrorists in Quebec. The same Mr. Malcolm revealed that Al Fatah had contributed $1,500 to the so-called Operation McGill which was supposed to disrupt McGill University.

These reports, published last October in The Canadian Jewish News and subsequently in newspapers throughout Canada, apparently have not influenced until now the authorities to search for Arab agitators operating here. Some of them seem to be protected by diplomatic immunity.

There also is a direct link between some terrorists and the Black Panther Party in the United States.

Now that the Quebec terrorists have resumed their activity, many in Montreal hope the police finally investigate thoroughly the alleged activities of Arab agitators here.

MONTREAL NOTES

GRADUATION

* Sabbath services and commencement exercises of the high school department of the Religious School of Temple Emanu-El took place last Friday evening. Keynote address was delivered by Dr. Jean Ouellette, Assistant Professor of Old Testament, Sir George Williams University, Christian scholar in residence at the Temple.

Graduates are Celia Isaacs, Neil Poch, Rosalie Sabler, Robert Whyte, William Schleichkorn, Neil Wiener. Dianne Segal received her postgraduate certificate. A kiddush reception followed.

* Shavuot and confirmation services took place Tuesday evening. Rabbi Dr. Harry J. Stern delivered the charge to confirmands and gave the blessing. Those of the confirmation class of 1970 are: Jeffrey Benson; Deborah Elkin; Ted Engels; Daniel Engels; Candy Friedman; Jonathan Goldbloom; Peter Grossman; Anita Gruenwald; Paul Kobernick; Victor Levee; Susan Morris; Michael Rubenstein; David Segal; Paul Uline; Debbie Ullman; Robert Whyte; Jaime Wohl; Jo-Anne Wyndham. Irvin Gertsman, president of the congregation, presented each one with a copy of the Hebrew bible. A kiddush reception followed.

* Officers of Home and School are: Ben Sevack, honorary president; Jim Williams, president; Ben Wieder, 1st vice president; Jack Markow, 2nd vice president; Allan Cohen, treasurer; Kalman Samuels, recording secretary; Mrs. Jack Markow, corresponding secretary. Council members are Max Loeb and Mrs. P. Smith. Board members: Mrs. Ben Sevack; Mrs. Jim Williams; Mrs. Ben Wieder; Mrs. Allan Cohen; Mrs. Kalman Samuels; Mrs. Max Loeb; Mr. and Mrs. Ben Izenberg; Mr. and Mrs. Savas Cohen; Dr. and Mrs. Samuel Brigel; Fannie Shuster; Bess Shuster; Prof. and Mrs. Klaus Herrmann; Mr. and Mrs. Arthur Lipton.

* Prizes and certificates of honor were awarded at the closing exercises of the Temple Religious School. Neil Poch received the Rabbi's Cup, presented to the boy or girl with the highest standards of Jewish spirituality, honor and idealism; Robert Whyte received the William B. Grossman Memorial Scholarship, presented to a worthy and deserving student of the school to help further his Jewish studies; Neil Wiener, received the Irene and Lawrence Marks Scholarship, presented to the graduating student who has contributed the best thesis; Glen Gutwillig and Deena Bloomstone received the Brotherhood Memorial Prize in memory of Rudolf Lustig, for diligent study, deportment and character; Glen Gutwillig also received the Brotherhood Kiddush Cup, presented to an outstanding pupil of the senior school Hebrew department. Others: Candy Friedman and Daniel Engels received the Lisser Prize, presented to an outstanding pupil of grade 9; Anita Gruenwald received the Anna Rost Memorial Cup for outstanding service to Junior congregation; Patti Isaacs was recipient of the Stuart Bruce Gertsman Memorial Prize, for diligent study, deportment and character; Paul Kobernick received the Book Lovers' Forum Prize, highest aggregate standing; Celia Isaacs received the Mrs. Jacob Goldstein Memorial Graduation Plaque, for the outstanding pupil of the Junior school Hebrew department; Anne Schwartz and Sari Hass received the Hebrew Award of Merit; Rema Berns received the Award of Merit for achievement in the Religious school; Maurice Samuels received the Harry Davis Memorial Cup, to the outstanding pupil of the Junior school graduating class; Deena Bloomstone and Cynthia Hass received the Hebrew Award of Merit.

ELECTED PRESIDENT

Norman Cohen, C.A., has become president of Jewish Vocational Service, succeeding Hillel Becker. Jack Shayne and Murray L. Lippman, C.A., were elected vice presidents.

NEW CHIEF

Oscar Respitz has been elected president of the Baron de Hirsch Institute and Jewish Child Welfare Bureau, Inc., a family service founded in 1865. He succeeds Julius Briskin, Q.C. Other officers: Stanley Abbey, chairman of the executive committee; Louis Orenstein, Q.C., Boris Berbrier and Nicki Lang, vice presidents; William Herscovitch, secretary; Mrs. Sorel Young, treasurer.

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- **Rabbi M. Kramer** – Director – Member of N'er Israel Rabbinical College of Baltimore – Business and Accounting, Washington University.
- **Miss Sarah Claire Rosenfeld** – Head Counsellor (girls) – Faculty Member Bais Yaakov, Brooklyn, formerly Head Counsellor of Camp Bnos, Liberty, New York.

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BOOKS

By RENEE WINEGARTEN

RACINE and BIBLE

THE COMPLETE PLAYS OF JEAN RACINE. 2 vols. Translated by Samuel Solomon. Weidenfeld & Nicolson.

A NEW translation of Racine's plays brings to mind the fact that he treated subjects of Jewish interest on three occasions. In his tragedy "Bérénice," he characteristically ennobled a Palestinian queen who is no heroine in Jewish annals, and whose self-sacrificing love affair with the Emperor Titus, the destroyer of the Temple, was shared with three marriages unmentioned by the dramatist.

And in the great Biblical diptych of his later years, "Esther" and "Athalie," it seems clear that he had only minimal interest in the Jews as such: they served principally as a figure for the expression of his own religious feelings.

These two sacred plays, written at the behest of Madame de Maintenon, the morganatic wife of Louis XIV, for performance by pupils of an establishment for well-bred young ladies, enjoyed varying success. "Esther" which, in spite of its lyrical charm, now seems the more conventional and lesser of the two, was immensely popular at court.

Royal struggle

On the other hand, "Athalie," based on the struggle between the High Priest Jehoiada and Jezebel's daughter Athaliah (depicted in Kings 2, 11 and Chronicles 2, 23), a play far more powerful than its predecessor, was not much favoured in its day. It projects the striking, perhaps even semi-autobiographical vision of a divine instrument, the ungrateful princeling Jehoash, who will ultimately fall from grace and betray Jehoiada, his dead teacher and benefactor, in a vile manner.

Both dramas reveal Racine's wide knowledge and deep love of Old Testament poetry, familiar to him in the Latin of the Vulgate version. Such themes of Psalmist and Prophet as innocence maligned, righteousness persecuted, concern for the orphan and the oppressed, and loathing for the abuse of power, aroused an echo in him and inspired some of his most beautiful verses.

His teachers, the eminent solitaries of the persecuted abbey of Port-Royal, had fostered this knowledge and love of the Bible in the orphan boy. He was to rebel against his benefactors with cruel mockery, but they marked him for life, and finally, truly penitent, he was touchingly reconciled with Port-Royal.

As Lucien Goldmann observed in his remarkable study of Pascal and Racine, "The Hidden God," these two sacred dramas, together with the twelve years of silence that separate them from the peak of the dramatist's achievement, "Phèdre," present an insoluble problem. They pose questions which cannot be answered because Racine himself, who confessed to being a soul divided between two warring natures, remains an enigma, the subject of endless speculation.

What immediately strikes anyone who reads "Esther" and "Athalie" today is the parallel between the persecuted virtuous Jews and the persecuted Jansenists of Port-Royal. Above all, at the heart of both of Racine's Old Testament dramas lies an essentially Christian idea: the need to save the Jewish people from extermination by Haman, and the house of David from extermination by the idolatrous Athaliah, in order that the messianic purpose might be fulfilled through the (Christian) Redeemer who would bring the divine consolation for which, as Racine put it, all the "righteous men of old" yearned.

The new translation by Samuel Solomon is to be saluted for its courage and devotion, rather in the way that one salutes those who try to scale mountains because they are there. In spite of some admirable felicities of phrase, the translator has failed no less than his predecessors to capture the subtly allusive and elusive poetry that is the secret of Racine's enigmatic genius.

WHAT HAPPENED TO THE TEN COMMANDMENTS?

by HARRY RABINOWICZ

NO synagogue these days is complete without a symbolic engraving of the Decalogue, a visible reminder of the Ten Commandments which represented a radical landmark in the religious and moral history of the world.

After staying for forty days on Mount Sinai, Moses descended bearing the two epochal tablets. When he reached the foot of the mountain and saw the blatant evidence of Israel's apostasy, the golden calf and the dancing throng, Moses cast aside the tablets and they were shattered, indeed a shattering moment in the annals of the Jewish people.

After the children of Israel had repented and atoned, Moses prepared new tablets. These tablets, together with the fragments of the first set, were deposited in the Ark which was eventually placed in the Holy of Holies inside the Tabernacle, where it was beheld only by the high priest on the Day of Atonement.

During the forty years of wandering through the wilderness the Ark, tangible testimony of the Divine presence, was moved from place to place accompanying the Israelites wherever they went. At the end of the period of the Judges, the Ark rested in Shiloh in the care of Eli and his family. When the Israelites were defeated by the Philistines they attributed their defeat to the absence of the Ark, for in the second battle of Eben Haezer the Ark was captured. The trophy, however, brought disaster to the captors and seven months later the Ark was returned to the Israelites.

The priests of Beth Shemesh, instead of hastening reverently to cover the Ark, left it exposed to the public gaze and paid dearly for their negligence. The Ark was then placed in Kiryat Yearim where it remained for twenty years. After restoring the nation's political unity, David's next task was to make his newly established capital, Jerusalem, the religious as well as the civic centre of his kingdom. Only the return of the Ark would bring this about.

An elaborate account of David's preparations is given in the Book of Chronicles. David consulted the representatives of the people and gathered a general assembly of the whole nation. After a number of mishaps the Ark was eventually brought to Jerusalem. It was left to David's son and successor, Solomon, to remove the Ark from its temporary home "within curtains" and to house it in the Temple.

"There was nothing in the Ark," records the First Book of Kings "save the two tables of stone which Moses put there at Horeb, when the Lord made a covenant with the children of Israel when they came out of the land of Egypt."

No further mention of either the Ark or the Decalogue occurs in the Biblical books, nor is the Ark listed in the inventory of the Temple contents carried off by the Babylonians during the destruction of the first Temple in 586 BCE.

Rabbinic literature supplies additional information. King Hezekiah, the rabbis tell us, showed the Holy Ark to the Babylonian envoys. The king opened it and remarked: "With the help of these we undertake wars and win victories." According to another tradition Josiah king of Judah (637-608 BCE), hid the Ark with a number of other holy objects.

The second book of Maccabees records that the Prophet Jeremiah "went to the mountain from the top of which Moses saw God's promised land. When he reached the mountain Jeremiah found a cave-dwelling; he carried the tent, the Ark and the incense-altar into it, then blocked up the entrance" where it was to remain undiscovered "until God shall bring His people together and show himself merciful."

It is not clear, though, that Mount Nebo was in fact the final resting place of the Ark. The Babylonian Talmud maintains that the Ark was hidden under the holy rock of the Temple where the wood for fuel was kept. Early Tannaim, such as Rabbi Eliezer and Rabbi Simon bar Yohai, declared the the "Ark went into exile to Babylon." Rabbi Judah ben Illai, the pupil of Rabbi Akiba, enigmatically suggested that "the Ark was hidden in its place."

A second-century Palestinian teacher, Rabbi Judah ben Lakish, makes a startling statement in the Palestinian Talmud (Shekalim 6, 1). "Two arks journeyed with the Israelites in the wilderness: one in which the Law was deposited and one in which the fragments of the broken tables of stone was deposited. The one in which the law was deposited was kept in the Tent of Meeting . . . that in which the fragments of the broken tables of stone were deposited went in and out with them in war."

In the Second Temple the Holy of Holies was empty save for one stone. "After the Ark had been taken away," says the Mishna, "there was a stone from the days of the earlier prophets called *Even Shetiya* (foundation-stone) three fingers above the ground on which the high priest placed the censer on the Day of Atonement.

The Decalogue itself, moreover, had a chequered history. In Temple times it was part of the daily liturgy. It was deleted, the rabbis relate, "because of the Sectarians" probably Christian polemicists who disputed the value of the Mosaic law.

The Decalogue did not begin to figure as a synagogue emblem until the fifteenth and sixteenth centuries. The oldest Jewish drawings of the Ark in Roman catacombs contain no hint of the Ten Commandments. The ancient Ark from the Cairo Geniza (now in the Jewish Theological Seminary, New York) has no Decalogue.

The earliest traces of the Decalogue are to be found in the Ark from Urbino in 1451 and on the top of the Ark of the Scuola Catalana at Rome in 1515. However, it entered the world of fashion in medieval days when Edward I of England compelled Jewish women to wear Tablet-shaped symbols. It often figured in Hebrew manuscripts and the thirteenth-fourteenth-century Sarajevo Hagada has a full-page miniature depicting Moses on Sinai bearing the Ten Commandments.

In our prayer-books today, the Decalogue reappears as an optional reading — 620 letters, 120 Hebrew words or as they are known in Hebrew the Ten Words (*Aseret Hadibrot*) which changed the lives of millions.

Strange stories

by Joseph Leftwitch

NON-JEW WHO WROTE YIDDISH

Professor Roback, in his book "Curiosities of Yidsish Literature," includes amang the curiosities "Rudolf Rocker, a German radical who spent most of his time in England, edited the Arbeter Freint and Germinal, two Yiddish periodicals, and devoted nearly all his time to lecturing and writing in Yiddish". Linder, his successor on the Arbeter Freint, called him "an astonishing phenomenon in Jewish life, born a German Roman Catholic, who for 60 years devoted his life to the Jewish working class and to Yiddish language and literature".

In my anthology of Yidish essays, "The Way We Think", I included Rocker, the only non-Jew in the collection. But I explained: "Rocker lived amoig the Jewish workers as one of themselves, he married a Jewess, he identified himself with Jewish life. 'It never worried me' he said, 'that people took me for a Jew'. He absorbed Jewish life in whose midst he lived and through the Yiddish literature he helped to shape". As a freethinker he did not adopt Judaism, but he understood more of it than many Jewish-born radicals.

He was not the first or the only non-Jew who knew Yiddish. Roback reminds us in his "Curiosities" that the sixteenth century Johann Buxtorf, Yiddish in his Latin "Thesaurus". He mentions a number of other Christian scholars who knew Yiddish, like "Johannes Boeschenstein (1514), Sebastian Meunster (1528), and the virulently antisemitic Schudt (1664-1718)".

For some -- as with Buxtorf -- the interest in Yiddish arose out of "polemical zeal against Judaism and a wish to convert Jews to Christianity". Yiddish was a means of reaching Jews. Buxtorf was, however, a tremendous scholar in Hebrew and rabbinics and, as Zalman Reisen says in his "Lexicon of Yidish Literature", was "one of the philologists who devoted themselves to research of the Yiddish language."

Schudt's virulent antisemitism was never given the terrible outlet that Hitler's aide Eichmann secured, but Eichmann too knew Hebrew and Yiddish. He had grown up in Palestine among Jews.

There was a Rumanian diplomat stationed in London, whom I knew, who spoke a good Yiddish. His father had been the squire of a Jewish township and his playmates had been mostly Jewish. I also knew in London several Yiddish-speaking policemen. I knew Professor Jopson, professor of comparative philology in London and Cambridge, who knew Hebrew and Yiddish. He also knew Ladino and he translated the Ladino story in my "Yisroel" anthology.

I knew Helena Frank, a granddaughter of the Duke of Westminster (her father a non-observant Jew) and she had grown up a Christian; she became one of the first translators of Yiddish literature into English. She also translated Bialik and other Hebrew writers. I don't know if she became a Jewess, but she appears in the Jewish Year Book "Who's Who" as "Translator of works from Yiddish". And she appears both in Reisen's Lexicon and in Roback's "Curiosities".

Roback tells us that "since the beginning of the sixteenth century more than a hundred Gentile scholars have published studies on the Yiddish language or literature". He mentions that "the first Yiddish manual and chrestomathy was the work of the famous Orientalist and probably the most learned man of his time, Johann Christof Wagenseil (1633-1705)".

Incidentally, Roback states among his Curiosities that "Goethe (as told in his Dichtung and Wahrheit) learned to write Yiddish in his teens".

Wagenseil may have been the most learned man of his time, but Zalman Reisen, in his Yiddish Lexicon, says that "the grammatical value of his work on Yiddish has no value. His views about Yiddish are completely wrong".

But not all Gentile scholars of Yiddish were antisemities or conversionists. Among several Roback cites as having "specialised in Yiddish" an outstanding figure is Professor Hermann Strack (1848-1922) of Berlin University, "the foremost Christian authority in Germany on Talmudic and rabbinic literature", who played a great part in refuting the blood libel in Xanten in 1891. The Jewish Encyclopeadia says: "Strack furnished unassailable proof both from a scientific and moral point of view."

Rocker came to London in 1895, a young political refugee from Bismarck's Germany. He was an anarchist and soon found himself in touch with the large Jewish anarchist movement in Whitechapel. When he was asked to take over their paper, the Arbeter Freint he was puzzled. He didn't know the Hebrew characters used in Yiddish.

"I plunged", he said, "into a new life, with new people and a new tongue, all foreign to me at first". But he grew into the life. He learned Yiddish so well that the New York Yiddish daily Forward wrote of him: "Rocker was one of those who stood at the beginnings of our modern Yiddish literature, was one of its creators".

(cont. on page 6)

Came with Spanish conquest

by Eti Greenbaum

THE JEWS OF MEXICO

With the World Cup Soccer Finals now taking place, Mexico is very much in the news.

There are about 30,000 Jews in this exotic and beautiful country, of whom some 18,000 are Ashkenazim and 12,000 Sephardim. The vast majority of Jews -- some 26,000 -- live in Mexico City. The rest are spread throughout the republic, with organized communities of between 20 and 100 families in only four cities. The tendency, especially when there are children, is to move to Mexico City.

Jews first came to Mexico together with the Spanish Conqueror Hernan Cortez in 1521. They were Marranos who thought that in "La Nueva Espana" they would find refuge from the Inquisition. But the Inquisition pursued them even into Mexico, and from the earliest days of the Spanish conquest we read of auto da fes and the burning of Jews at the stake.

The first organized Jewish community in Mexico was founded by Oriental Jews, mainly from Damascus, in 1912, but active Jewish life began only about 45 years ago with the immigration, in the early 1920s, of Jews from Central and Eastern Europe, especially Russia. Most of these Jews had actually wanted to enter the United States, but the quota laws kept them out. They waited in Mexico for an opportunity to immigrate into the States, and in the meantime tried their hand at all sorts of business ventures, in a country which was only then emerging into the 20th century.

They began as pedlars, carrying their heavy packs with matches and safety pins and shirts and razor blades over the mountains, to remote Indian villages. Later, they set up small shops and later still, factories. They often sold a poor Mexican his first pair of shoes. In the process of contributing a vital economic service to Mexico many of them became wealthy.

They never forget that they were Jews. They build synagogues -- first primitive -- now princely, and founded Jewish schools. They spoke at home, and still do in most cases, the language they brought with them from overseas, the Ashkenazi Jews -- Yiddish, the Oriental Jews -- Arabic, and the Sephardi Jews from the Balkans -- Ladino. These languages served them as a barrier against assimilation, although they served also to separate the Jewish groups from each other.

Today, there are seven distinct communities in Mexico City, organized according to land of origin. There are the Damascus Jews with their two big synagogues, a school with almost 500 children, two Rabbis, their own cemetery, their own cultural, social and philanthropic institutions. They have their own JNF Committee and Zionist Youth Organization, their own news magazine. They number about 500 families and speak Arabic and Spanish among themselves, although many know Hebrew.

The Aleppo community, also from Syria, consisting of about 800 families, is the most religious, with many Sabbath observers, and kashrut is observed in most homes. They also have two synagogues, two mikvaot, a rav, a school with 400 children and their own yeshiva. They have their own cultural, social and philanthropic institutions and speak Arabic and Spanish. Of all the communities, the Aleppans are the most proficient in Hebrew.

The Sephardi Jews, who number about 800 families, also have their own synagogue, their own school with 600 children, their own cemetery, and their own institutions. They are mainly from the Balkans -- from Turkey -- and Italy, and they speak Ladino and Spanish.

There is also a community of Germand and Austrian Jews of about 250 families. They have no rabbi or synagogue or school but they have their own minyan on Rosh Hashana and Yom Kippur and their own social and Zionist organizations. They provide weekly Hebrew instruction for their children.

We find a similar situation among the Hungarian Jews, who number about 110 families, and the American Jews who have introduced Liberal and Conservative Judaism to the Community.

But it is the Ashkenazi "Kehilla Nidchei Israel" which is the driving force in the community. The Kehilla is organized on the lines of the former kehillot in Europe. Its business is conducted in Yiddish, and with "Rathmenner" elected to represent all shades of opinion, from the Bund and Hashomer Hatzair to the Aguda. It supports three rabbis, four schools with over 3,000 children, a Yeshiva and a teacher's seminary. It maintains shochetim, a kosher restaurant, a mikva and a cemetery; organizes lectures and music festivals; cares for the sick and the needy, and supports a choir and a theatre group.

The kehillah maintains 11 synagogues out of a total of 16 in Mexico City. Bnei Akiva has its own youth synagogue.

Whereas the first generation immigrants had few problems of identification as Jews, their children, among whom there is a large group of professionals, share the problems of modern Jewish life in the diaspora today. Far from the big centers of Jewry, and living in a completely strange and alien world, most of them wish to be identified with Israel and the Jewish people as a whole. On the one hand, you find hundreds of youngsters, mostly from unobservant homes, organized in Bnei Akiva, and on the other hand, the uncompromising attitude of the "Negged Hazerem" (against the Stream) youth, who preach "either emigration to Israel or assimilation".

The Jewish traveller to Mexico will find much to interest him, whether it be the Mexico City Jewish community center at 70 Acapulco St., with its synagogue, kosher restaurant and Jewish museum, or the Jewish sport center.

He will also meet Jews in Guadalajara, Cuernavaca, and Acapulco, and even find kosher hotels in the two latter resorts. Above all, he will feel at home in a strange country, for Mexican Jews are friendly and hospitable, and yearn for contact with their fellow Jews from other lands.

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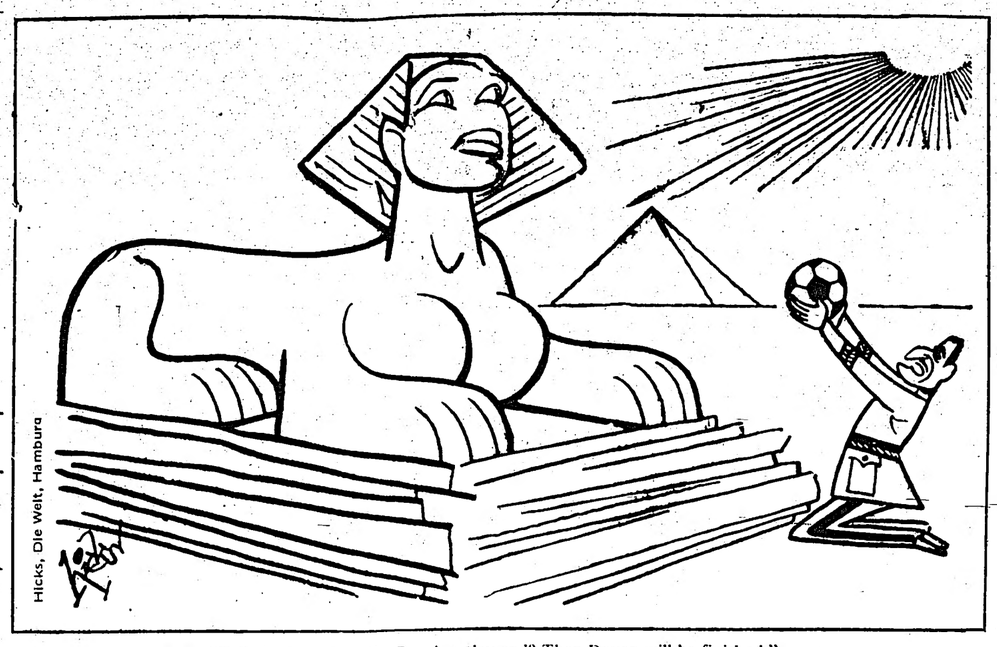
HEBREW CALENDAR
The 8th day of Sivan 5730
Sidra: Naso
Candlelighting: Toronto 8:43; Montreal 8:28



"Tell me, how does the Russian play end? Then Dayan will be finished."

ASK THE RABBI

A JCNS featurette

Question:

How can the God of justice "visit the iniquity of the fathers upon the children unto the third and fourth generation." (Exodus 20,5)?

Answer:

The Talmudic rabbis were bothered by this question and pointed to Deuteronomy 24, 16: "The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers; every man shall be put to death for his own sin" (see also Ezekiel, chapter 18). In one Talmudic passage (Berachot 7a) the contradiction is solved by suggesting that the verse in Exodus refers only to children who persist in perpetuating the wicked deeds of their parents. In another passage (Makkot 24a) the striking observation is made that, in fact, the prophet Ezekiel cancelled this decree of Moses!

The modern Jew, seeking to make sense of the Exodus verse, will refer not so much to "punishment" as to the inexorable natural effects of wrong-doers on posterity. It is a fact of experience that men through their viciousness or folly store up disaster for generations still unborn. The use of nuclear weapons, to take an obvious example, would bring terrible suffering not alone upon the original perpetrators but on children yet to be born; the toleration of shoddy building techniques will create a slum problem for the future; the oppression of minorities might result in a rebellion that will greatly harm the offspring of the smug majority; if the fight against disease is undertaken half-heartedly the young of the future will be born sickly, and so on.

* * *

Question:

Is it permissable to use a candelabrum for the Sabbath lights? May one remove the candles from the table after they have gone out?

Answer:

The custom is to kindle at least two candles for the Sabbath lights but there is no objection to kindling more than two and in some homes a candle is lit for each member of the family. Consequently there is no reason why a candelabrum should not be used. The Shulchan Aruch (Orach Chayim 279) rules that the candles should not be removed from the table by a Jew even after they have gone out.

Associated honors educator

LEVI JACOBER

The tribute Toronto's community will pay next week to Dr. Levi Jacober at the annual dinner of the Associated Hebrew Schools perhaps is the most deserved honor ever earned by one active in the field of Jewish education. Paraphrasing an ancient Hebrew expression, Dr. Jacober, about to retire, and who, we claim, to be truly indespensable to the community's educational effort, can look with trust upon the thousands and thousands who graduated from the Associated Hebrew Schools of which he has been principle for decades. He looks upon them, these men and women, with pride and, as an educator, with the hope that they will continue to be concerned about Jewish survival through fostering the ideal of the school which provided their link with tradition.

It is impossible to do justice to the role Dr. Jacober, a pioneer in this field, a born pedagogue, a devoted Jew, has played in giving Toronto the image of a community where education has become our main concern.

The fact is that, retiring at a relatively young age, Dr. Jacober probably will continue to exert influence upon the forging of new generations. We know he will not forsake the community's educational system. Yet, at the same time, the duty of us all is to continue to secure the existence of Associated and all other day schools vital for the future of our society.

The Jewish day schools now are battling for existence. A school in the 'seventies is obsessed by tremendous financial obligations due to the requirements of the technological age. Therefore we believe we finally should wake up and demand government subsidies for the secular programs of the day schools.

Meanwhile, until this objective is reached, we must support the efforts of Associated and the entire Jewish day school system. For this school system is our community; the rest is but commentary.

From Auschwitz to Middle East

MAN MADE CALAMITY

Editorializing in Montreal's La Presse, Jean-Paul Desbiens satirically refers to a headline in his own newspaper about "the calamity of this century." The calamity: 34,000 dead in the latest earthquake in Peru.

Then he proceeds to analyze what has happened in this century besides the nature-catastrophe in the unfortunate South American country.

He says: ". . . I understand one does not care to talk everyday about Biafra . . . and I understand even more that it is impossible to remember each day the six-million Jews who died in the extermination camps."

It is a satire which appeals to the conscience of all of us. The tragedy of the six-million has become a calamity boring to the reader.

Who can visualize six-million? The further we move away from those cursed years of World War II, the less popular it becomes even to mention this crime of all centuries. To some it is even obscene, a kind of political pornography. Why should people discuss it? Why do we not forget it? And why recall Biafra?

Unless, of course, we are determined to prevent a new Auschwitz and another Biafra in the Middle East. Then we must talk about it now — before Moscow decides to invade Sinai and some governments express their profound regrets post factum.

However, while never ignoring man date calamities, certainly we must not turn away from such recent catastrophies as the earthquake in Peru and the flood in Roumania.

LETTERS AND OPINIONS

by Dr. S. M. Lehrman

A NEW LOOK FOR HALACHA

MORE than 800 years have passed since the monumental "Mishne Torah" of Maimonides was compiled and more than 400 since Joseph Karo presented traditional Judaism with his vade mecum—the Shulchan Aruch.

In addition, for the first time in 2,000 years, Jews again possess a viable, Jewish State, an event so revolutionary in nature that it should have caused a tremendous impact on the nature of Jewish belief and observance.

Yet the ocean of Orthodoxy, apart from a few temporary troubled ripples, remains outwardly calm, flowing as peacefully as a painted ship on a painted ocean.

To add to the paradox, let it be remembered that Jews received their national religious constitution—the Torah—before they possessed a land of their own, and that Judaism was crystallised into a religious way of life by the Talmud and the two indispensable Codes mentioned above, long after they ceased being a nation, living, moving and having their being on their ancestral soil.

Accordingly it would have followed logically that no sooner was the Statute of Independence proclaimed than a move would have been made by rabbinical authorities the world over, to summon an ecumenical (why should only Catholics enioy such nice terms?) council in Jerusalem, to take "a new look" at our corpus juris, at our halacha, at our Oral Law.

Sad to relate, the sheep looked up but were not fed. Any demand for the re-establishment of a Sanhedrin causes a fluttering in ecclesiastical dovecots, despite the sincere protestations of those who dared to voice the need for a new traditional interpretation of our Codes, to be conducted entirely within the confines of Orthodox belief.

The question is frequently asked: "Have rabbis, in our days, the power to make such major reinterpretations when occasion demands?"

The answer is an unqualified affirmative. For example, when Rabbi Shimon ben Garrhil, a scion of the gentle, liberal-minded Hillel, observed that those who sold braces of doves necessary for sacrifical purposes in the Temple had cornered the market and were demanding such preposterous prices that those prescribed to bring five pairs of doves were unable to do so, he ruled that one pair of doves would be sufficient to implement the Biblical command.

The sun did not set on that day when he, as president of the Sanhedrin, proclaimed his decision, before the prices were one-quarter of the original. It was he also who ruled that "no decree should be enforced by which the majority of the congregation would find it next to impossible to abide" (B. Bathra 60b).

The members of the Sanhedrin were disqualified if their love for, and consideration of, all human beings did not match their wisdom and common sense. In addition to mercy, they—and this goes for those who sit on Batei Din today—must possess daring.

It required daring on the part of Hillel to draw up his Prozbul (Giltim 36a) and for Rabbi Johannan b. Zakkai to abrogate the Ordeal of Bitter Waters.

What girded their loins with lions' strength to make these decisions was their firm belief that the implementation of these Biblical laws, as they stood, would be honouring the spirit of the Torah more in the breach than in the observance.

One can now understand why the Jew is asked to pray thrice daily in his Amida. "Restore our judges as at the first, and our counsellors as at the beginning; and so remove from us grief and suffering."

In speaking of the titans of the spirit who once ruled the Jewish world, the name of Rav Krok at once leaps to the mind. His famous adage:

"let the old be renewed, and the new be hallowed," is a counsel of perfection which to heed, is the height of wisdom; to ignore, the depth of folly."

Equally significant is his statement in 1921:

"In the process of Law it is well-known that there are two fundamentals: Dinim and Takkanot. In the case of the first, it is not possible to change an old-established law or custom which has become so deeply engraved as a law; but in the case of the second —ordinances—every effort must be made by accredited Batei Din to lighten the burdens which they impose. In our national life in Israel (R. Krok died in 1935), it will be necessary, from time to time, to revise such ordinances, and even draw up new ones, with the approval of learned rabbis the world over, and vest them with the Torah authority given to them in Deuteronomy xvii, 8-11)."

The inactivity in Israel on the part of those responsible for the custodianship of traditional Judaism becomes all the more painful when one is aware that authorised rabbis (we refer exclusively to Orthodox ones) are vested in the Bible and Talmud with every power to make Judaism relevant and meaningful to each generation.

One has only to brouse in the thousands of "Responsa Compendia" to see that our halacha is flexible and elastic and capable of leniency not only in the case of pikuach nefesh (saving a life), but also in contingencies where pain and indignity may result.

This is known halachically as Tsura shel Din, "the interpretation and shape of the law." To bolster up the rabbinic authority who lacks the daring and wisdom demanded of all Jewish legislation, the Mishna notes that "Jephthal in his generation must be held with the respect that Samuel was held in his."

It should be noted too that the reason which prompted Rabbi Karo to compile his Code was the ingathering of exiles to Israel after the havoc caused by the expulsion from Spain in 1492, when people brought with them all kinds of customs and laws.

Karo's intention was to unify them under the general umbrella of the Shulchan Aruch which Rabbi Isserles made even more all-embracing by incorporating Ashkenazi customs together with the colourful and lenient observances of the Sephardim.

If this need existed 400 years ago, how much more does the need operate today? If procastination be the theif of time, delay in presenting "a new look" of the flaming legacy which is Judaism is criminally tragic.

Not all, however, is dark from Metula to Elath. There are among us great sages who combine Jewish learning with legal knowledge and savoir-faire and there exists also a body of Orthodox scientists whose special solicitude is to make Shabbat observance possible with the aid of automation and other knowhows, but the total effect of all their conscientious efforts is eclipsed by official rabbinic inactivity.

Of course, the reinterpretations and re-adjustments asked for by many is not easy to implement. The present Ashkenzi Chief Rabbi of Israel, Rabbi I. J. Unterman, has his finger on the pulse and would probably respond favourably to all such legitimate desires were his own hands not tied by some of his colleagues, and a vociferous body of men who people certain geographical parts of Jerusalem and New York.

Perhaps the time is not yet ripe for the re-establishment of a Sanherdin. Meanwhile the problems of Get, Aguna, Chalitza, proselytisation, birth control, post mortems, grafting of limbs and many more remain burning issues.

In II Samuel vi, 6 we are told that Uzziah was stricken dead when he seized the Ark of God in an attempt to stop it from toppling to the ground because the unsteady gait of the oxen that bore it. He should have seized hold of the oxen, and not touched with the bare hands the Holy Law.

There is a moral here for all who have eyes to se and ears to hear. It is the extra ordinances of the Talmud and Codes which need strengthening lest they drop by the roadside altogether. The actual laws of the Torah are sacred and inviolable.

KEEP SMILING

THAT'S TELLING

"Say, whom are you calling a pauper? I want you to know I have all the money I'll ever need for the rest of my life . . . provided I drop dead this minute!"

KIND OF FAR

A man walked into the tailor shop on the Lower East Side to get his suit pressed.

"That will be two dollars," said the tailor.

"Two dollars!" cried the customer, outraged. "Why, back in Minsk I could get my suit pressed for twenty-five cents!"

"That I believe," said the tailor coolly, "but look at the fare!"

INTERPRETATION

An Orthodox rabbi took a leisurely walk one Sabbath afternoon and came upon a man urging people into his store. The rabbi recognized him as a member of his congregation.

"Berel," said the rabbi sadly, "you should know better than to work on Shabbos."

"But I must get rid of these suits," said the merchant. "They're last year's models and I'm selling them at fifty-percent discount."

"But you're not supposed to do business on Shabbos!"

"Business!" retorted Berel. "I'm selling these suits for less than what they cost me! You call that business?"

NEW GOAL

Morty Miltz was boasting about his new secretary.

"She isn't the fastest typist in the world but she can erase fifty words a minute!"

Suffered like their parents

CHILDREN OF THE NAZI CAMPS

by Ella Maher

It is 25 years since the end of World War II and this week Jewry the world over will remember the 6 million Jews who were systematically and brutally murdered by the Germans.

In this article Ella Maher tells of the vicious cruelty shown by the Nazis to children in the concentration camp.

Children suffered and died in the Nazi concentration camp from the same causes as the adults. They were more vulnerable though, and "selected" more quickly out of life, especially the very young. A Jewish baby in a camp was something so unusual that the most hardened prisoners wept at the sight.

Dragged from their homes and hiding places subject to all the horrors which accompanied the deportation raids, the children still retained their ability to register and keep new events alive in their memory. Children's descriptions of the journey to the camp and life there display a wealth of facts and observations and a remarkable grasp of reality.

The sight of inmates in striped pyjamas, hair cut to the scalp, "the bodies blue and green, the bellies sunken in, ribs sticking out like blades," -- "one could not tell a man from a woman, they all looked like spooks" -- and above all, the all-pervading stench of rotting and burning human flesh, struck the children the moment the camp gates closed behind them.

A 14-year-old deported to Majdanek remembers to this day the welcome accorded to his group upon its arrival. The kapo thundered: "Do you know what K.L. means? You surely think it's Konzentration Lager? No! It means Kein Leben (No life). You recon that you will just live here? I'll show you! Whoever is late for roll-call, whoever has an extra piece of bread, any money, a second shirt, will hang. Whoever tells a lie, whoever tells the truth, whoever is slow, will get the gallows."

Children of eight and over helped in various workshops, carried stones and bricks, dug trenches. The older worked even in crematoria and at the exhumation and burning of Nazi victims. Children under eight and those whose growth was arrested tried desperately to look older and taller. They would lift themselves on their toes, stand on stones during the inspections. In some camps, the children had to measure up to a mark on the wall to live; in others, SS men selected them at whim. Aware that they must not only look fit but be able to carry on, the youngsters worked with amazing stamina.

ANGUISH

The mental anguish of useless work was also familiar to children. A 14-year-old wrote: "Work in the lager was punishment. . .We dug pits only to fill them up again. . .carried stones from one place to another. Small boys had to walk in circles all day long, rain or shine..."

The 12- to 16-hour workday of a child (plus the endless hours spent at the roll-call ground did not differ essentially from that of an adult. The night brought no rest; the barracks were crowded by two or three tiers of bunks, each occupied by two to four people.

ALONE

Children deported to concentration camps with parents drew some feeling of security from the presence of their relatives. Those deported without families had to face life alone, under conditions unrelated to any of their former experiences. In the end all children remain end alone: the constant transfer of prisoners ultimately separated parents from children.

Marceli Tesse, born in 1936 to son of a physician and sent to camp with his parents in 1942, related his experiences in five successive camps with great accuracy in an account preserved at the Yad Vashem archives. He was obsessed with two aspects of life in the camp -- corporal punishment and marking the prisoners with numbers: "Daddy and Mummy worked in the Bookbindery, and I walked around the camp. . .I got the number 30,013. . .

"From Plaszow they sent me with Daddy to Gross-Rosen (the mother remained in Plaszoa). It was a big camp. . .Daddy cleaned the barracks, scrubbed the floors. . .I got a number 74,717 and wore it on the left side of my chest. . .Here people were beaten over the head with shovel-handles and with clubs. . .Nobody was shot in this camp, but people died anyhow. . .They died from the beatings and in the hospital. . .

"In this camp it was forbidden to be with children. . . So I and eight more children were sent to Auschwitz. . . Daddy went with me. . .Next morning we were taken to Birkenau, six kilometres from Auschwitz. . .There was one oven (crematorium) and three gas-halls for live people.

"I and Daddy worked in an airplane shop. . .I got another number 14,006 tatooed on my arm. It hurt terribly. . .Here they beat people as much as they wanted. . ."

Marceli was ultimately separated from his father too. By a lucky chance, one in a thousand, he and his parents survived, each in a separate camp, each not knowing that the other was alive.

Children continued to cling on to life even under conditions of that other "planet," but they stopped questioning the injustice and cruelty meted out to them, as they had done in the ghettos and in hiding. Simply keeping alive took up every ounce of their vitality. Every day got through alive was a victory. Some children resigned themselves to death; some turned for solace to religion.

LETTER

The farewell letter of a 14-year-old, imprisoned in a labor camp and killed there at an unknown date, was pushed through the barbed wire, retrieved by a peasant and delivered to his parents. It read:

"Dear Parents,

If the sky could turn into paper and all the seas in the world into ink, I could not tell you my sufferings and all that goes on around here.

"The lager is set in a clearing in the woods. We are herded to work early in the morning. My feet are bleeding, they have taken away my shoes. We work all day long almost without food. Sometimes they throw us a few carrots and turnips. It is a shame how people here fight over a small piece of turnip or even a turnip leaf. . .

"We sleep on the bare earth. They have taken away our coats too. Every night drunken soldiers come and beat us. . .My body is bruised black and blue like a piece of charred wood. . .

"The day before yesterday, two boys ran away. They lined us up and shot every fifth one. I was not the fifth, but I know I won't come out of here alive. . .

"I say to you all, be well, dear Mommy, dear Papa, dear Brothers and Sisters, and I cry. . ."

SERMON FOR THE WEEK

THE SIXTY LETTERS OF THE THREE-FOLD BLESSING

The Lord bless you and keep you . . . (Numbers 6:24).

There is a legend that when he became King, Solomon was possessed by an overwhelming fear. He could not sleep, and every night was tormented by nightmares. His court physician prescribed various sleeping potions, but they did not help. One night, in desperation, he called upon the Prophet Nathan, who assured him that God would send sixty heroes who would certainly rid him of all his enemies so that he need no longer have any fear.

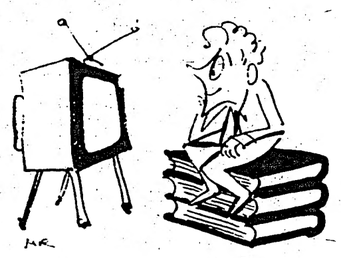
"That won't do any good," said Solomon. "Last night I dreamt about those heroes. I dreamt that sixty armed guards were placed around my bed . . . three score mighty men of the heroes of Israel, each armed with a sword, all expert in war; every man with his sword on his side because of fear in the night' (Song of Songs 3:7,8). I did not sleep all night. The presence of soldiers can never bring peace to my mind."

"Ah!" said the Prophet, "Those were not the heroes I refer to. The sixty heroes whom God will send to protect you are not men, but rather the sixty Hebrew letters in the Priestly Blessing: 'The Lord bless and keep you; the Lord make His spirit shine upon you and be gracious unto you. The Lord lift up His spirit unto you and give you peace'" (Numbers 6:24-26).

On hearing this, Solomon at once felt at ease. That night and every night thereafter, he slept soundly; his nightmares ceased, and he was no longer fearful of anything.

FROM HEAVEN ON YOUR HEAD, by Dr. S.Z. Kahana, adapted by Rabbi Morris Silverman. By arrangement with Hartmore House, Hartmore House, Hartford, Conn.

THE KISHON SAGA



by Ephraim Kishon

"WHO'S that?", I asked, "Is that the fellow who stole books from Fleur's husband?"

"Stupid," thus the wife. "He's the cousin of Winifred, Mont's wife."

"The one who fell off the horse?"

"That was Francis, John's mother. Shut up...!"

Its the same every Friday. We sprawl there in front of the Forsytes, even Amir, who should have been in bed long ago, and I always get entangled in the branches of the family tree. Last time, for instance, I had thought all the while that the painter of the new model was Dalia Penn's son, until Amir set me right that he was Joliot Pere's cousin, shut up!

Why don't they run the names, as in the newsreel?

Look, now Fleur's husband is making a speech in parliament, and I don't know whether he is or isn't the son of Irene, whom Soames had raped five weeks ago. Besides, from the room of our new daughter, Ra'anana, there comes a suspicious noise and loud sobs. This is a real nightmare, maybe our baby has climbed up on the grille of her cot and is now engaged in dangerous acrobatic feats. She could fall down any moment now. Terrible, cold sweat covers me at the very thought of it. I could see that the woman too, was labouring under deep apprehension.

"Who's that?" I asked her. "The young fellow who fell in love with Fleur?"

The telephone rings somewhere in the apartment. Naturally, no one moves a muscle. Anybody who calls a second time is simply out of his mind, he puts himself beyond the pale, he is an abomination. Three weeks ago they brought us a cable or something and the messenger rang for a quarter of an hour and we didn't open the door. Because Soames was just meeting Irene in the matter of Johns' engagement or something.

"Shabbas!" I roared towards the door. "Forsyte!"

Plonk! The noise of a heavy object falling to the ground comes from Ra'anana's room, underscored by loud crying, she has dropped out of her cot, our baby, what a calamity...

"Amir!" I shrilled hysterically, "go and have a look what's happened, for Gods' sake!"

"What for?" my son answered calmly. "She's already fallen..."

There you are!. This bloody TV is more important to him than his sister! The wife almost cried with fright. On the screen Soames was arguing with a young lawyer.

"Who's that?" I asked. "Is that Helena's son?"

"Shut up!"

Now the noise comes from our bedroom, from time to time there is the crunch of heavy furniture being moved, and glass shattered. No, I thought, the lawyer couldn't possibly be Helena's son because he was run over long ago. That is, not him but Bossini, the architect had died under the wheels of a carriage or something.

"So who's that?" I asked. "Isn't that by any chance Marjorie's brother?"

"She's got no brother" the little one hissed. "Look at your right!"

I waited until the picture faded out before the next scene, then threw a quick glance sideways. Next to my armchair a man was standing quietly, his face covered with a mask, and on his shoulder a large bag filled with all sorts of things. Michael Mont, Fleur's husband was being beaten up by somebody in the Parliament washroom.

"Who is that who punched him?" the man with the bag asked. "Isn't that Winifred's husband?"

"Don't be ridiculous, he escaped long ago to South America with that actress," I threw at him. "Shut up!"

Poor Soames again came a cropper with the young lawyer who bled him white.

"What this man suffers," the wife sighed in the darkness. "Everybody kicks him."

"Don't feel sorry for him," somebody said. "Remember how he behaved towards Irene that night, who's that?"

"Shut up!"

By now two men with bags were standing there.

"Sit down!" I shouted. "We can't see!".

The two bent down and sat on the carpet.

"What's going on there?" the wife asked out of the corner of her mouth. "Who's that?"

"Anne's brother," one of the two men answered. "John's second wife, shshsh!"

They kept talking to each other and disturbing us. The wife kept signalling nervously that I should do something but I couldn't possibly move until fortunately there appeared on the screen the servant of the cousin of Soames sister, a less fascinating old woman. I took advantage of the break, dashed into the kitchen and dialled 100 for the police. For at least three minutes nobody lifted the receiver. Then an angry voice came on.

"Sergeant's busy, call back at 10:50!"

"Just a sec!" I roared "Two robbers are sitting in my living room."

"Did Forsyte capture them?"

"Yes, come at once."

"Soon" the duty cop answered and added, "Who's that?"

I gave him my name.

"I didn't mean you," thus Duty. "See you!"

I hurried back to the Saga.

"What did I miss?" I asked. "Is that Jolly, Holly's brother?"

"Idiot," the tall robber scoffed. "He died of typhoid in the very first instalment."

"So it's a cousin of the nude model?"

"Vic, Vic, Vic..."

That was daughter Ra'anana quacking. She had crawled in from her room and was now trying to climb up my armchair. Outside a police siren was going. One of the robbers tried to get up, but just then Marjorie walked into the hospital and met Fleur face to face next to what's-his-name's bed. The tension had become unbearable. Somebody was knocking like mad on the door.

"Who's that?" I asked. "Is that the one who went to Australia?"

"That was Irene's stepfather. For goodness sake shut up!"

The entrance door was broken down and crashed to the ground. We felt policemen streaming into the room behind our backs. Apparently they lined up along the wall.

"Who's that?" one of them asked. "Is that Holly's husband, Val's wife?"

"Gentlemen!"

In the end Fleur refused to make up with Marjorie and went back to nurse Anne's brother. To be continued next week. It had been a marvellous instalment.

"Fleur is wrong," the sergeant allowed. "Marjorie made a nice gesture, she should have accepted it at her brother's deathbed."

"First of all, Marjorie is simply a blackmailer, if you must know," one of the robbers said from the door. "Besides, he is not her brother, he is Bicket, Vic's husband who had hired the detectives."

"Don't be silly," I shouted after them. "He went to the Far East two weeks ago."

"That's Wilfred, the poet, if you don't mind," the little one chided me. "Won't you ever learn their names?"

As if that were the most important thing in life. She herself had made a laughing stock of herself when, for two whole broadcasts she had thought that Jolyon Fils had sold balloons on the street before he went to fight the Boers.

She isn't going to teach me Forsyte, surely.

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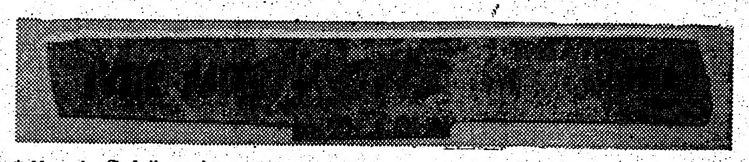


* Menasha Skulnik, perhaps the greatest Yiddish showman of our time, was interred last Sunday in New York City where he died on June 4th. Hundreds accompanied the bier, which turned out to be the funeral of the year in the theatrical world.

Skulnik, who died at 78, was for almost sixty years a star both on Yiddish Second Avenue and on American Broadway. He was a native of Chmelnik, a small town between Kielce and Cracow, Poland.

He was the funny man who delighted millions as the Jewish Charlie Chaplin whenever he appeared on stage, whether in Europe, North America and Latin America. He was truly beloved as the Jewish comedian even by those who did not understand Yiddish. For Skulnik was a master in mimicry that does not need the spoken word of the showman.

Skulnik also was a humorist when discussing his life as an actor. When he moved from Yiddish Second Avenue to Broadway in 1953, at the age of 61, and became an instant success on the American stage, he said:

"Uptown, downtown, it's the same audience. The difference is, here on Broadway I get a day off. On Second Avenue I had to give nine performances a week."

There also was another difference, as he explained. Downtown, Yiddish speaking admirers always were giving him advice on how to improve his technique while uptown, as he recalled recently, famous fellow actors came backstage to hug and kiss him.

Marlene Dietrich once said to him, "Menashe, you're so lovable, I'd like to wrap you up and take you home." She could have done it because Skulnik was five-feet-four-inches tall and weighed about as much as a box of crackers, according to a theatrical critic.

* The musical about the Marx Brothers, Minnie's Boys, closed last week on Broadway after eighty performances.

Shelly Winters played the mother of the Marx Brothers who were portrayed by Lewis J. Stadlen, Irwin Pearl, Daniel Fortus, Alvin Kipperman and Gary Raucher.

* Shooting was completed recently of the first Western ever to be filmed in Israel. The story, however, is set in New Mexico. Israel was chosen for location work because of its geographical similarity and because it was cheaper to work there.

Entitled, Maddon, the picture stars international actress Leslie Caron who plays a French Canadian nun. "Israel is the happiest country I've ever been in. I was tremendously impressed by its sense of serenity and gaiety," Miss Caron said when she flew into London from Israel for a brief visit on her way to her Los Angeles home.

Filming took place in the desert around Beersheba and Arad. "It was very hot, very dry and very beautiful," said Miss Caron. She toured much of the country during her six-week stay "but I liked Jerusalem most of all."

It was her first visit though it is unlikely to be her last. If the film is a success, the American producers say it could well be the first of a series of Israeli Westerns.

* Mrs. Miriam Kochan has won the Betty Miller literary award for her book, Life in Russia under Catherine the Great. The award, made by the Union of Jewish Women, was presented by novelist Gerda Charles.

Mrs. Kochan is the granddaughter of the late Rabbi Dr. Adolph Buchler, a former principal of Jews' College in London.

* The "historical Jewish society" should be presented "in a differentiating manner and without hatred" in future productions of the Oberammergau passion play, according to Dr. Michael Hoeck head of the ecumenical affairs department in the office of Cardinal Julius Doepfner, Archbishop of Munich.

He said this in an open letter to Ernst Zwink, Mayor of the Bavarian village of Oberammergau, summing up the deliberations of leading representatives of the churches, the Jewish community, the Association for Christian-Jewish Cooperation, the political parties and the actors.

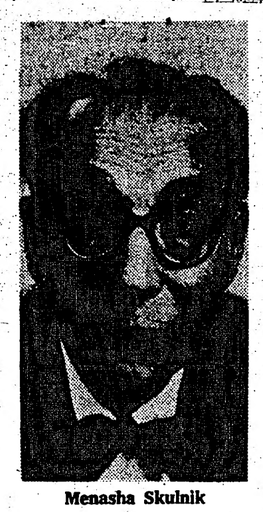
The representatives expressed the unanimous opinion that the text of the play and the performance should correspond to modern Christian thinking and the feeling of people today.

Although they held the view that the play was not "basically antisemitic" they were "uneasy" because exaggerated and one-sided passages and scenes in the present text might give the impression tht the Jews were suspected of collective guilt for the death of Jesus.

Such an undifferentiating "view of the Jews might well lead to antisemitic attitudes," Dr. Hoeck said, pointing to the statements of the Second Vatican Council and the barbarities perpetrated by the Nazis.

Introducing this year's performance of the play, which is presented at ten-yearly intervals, Cardinal Doepfner said that the charge that the play was antisemitic had been rejected as "strong exaggeration."

But he added: "We all agree that the text needs a revision." An adequate revision for this year had not been possible because there was not enough time.



Menasha Skulnik

* Born in Bucharest, now residing in Montreal, musician Eli Rubenstein has an extensive background of conducting, concerts, recordings and composing for movies and documentaries. He spent 5 years in Israel where he has produced sixteen musicals and some of the 600 songs he composed. Since his arrival in Canada in 1968, he has written music for two plays and has made three French-language records. Now he is busy with songs for an English-language, Jewish-theme musical which will open in New York this fall; later on it will go on a national tour for four months.

"In Tel Aviv," says Rubinstein, "there are ten theaters where all languages are represented. The music I wrote there was aimed at an older generation, at newcomers and the non-adapted who speak their own mother tongues. The Yiddish musical there makes more concessions to mass taste."

According to Lawrence Sabbath of the Montreal Star, Rubinstein doesn't think the Yiddish musical is dying out. "On the contrary, you have to remember that in such a musical you must make people laugh, dancy, cry -- all the pleasures and passions must be there. What I really want to do is to combine the best tradition of Jewish theater with my musical ideas."

Discussing Fiddler on the Roof (which comes for the fourth time to Toronto's O'Keefe Center at the end of the month), he maintains: "Look, I try to compose for a folk play. Fiddler has very clear folk tunes but also some sophisticated ones. I try to be very authentic from beginning to end. I can't say my music is better or not, but this is what I feel. I used to write a lot of liturgical, synagogal music and so I bring the Hasidic mood to my work.

"I try to bring in a new Israeli influence. I don't think my music is a reminder to people of actual experiences but it does recall something they know and love."

Asked by the Star's reporter whether he ever has considered writing a Jewish Hair, Rubinstein laughed: "It's a problem. I like the music very much but when writers have nothing more to say they must approach exhibitionism. I don't think it's in the Jewish temperament."

TORONTO AFTER DARK

DIFFERENT

Liberace believes in personal contact with people. Mr. Showmanship himself will appear for one week at O'Keefe Center, commencing Monday, June 22nd. His show always is different; he plays to the mood of the evening in the tradition of the greats of show business.

With him will be the Trinidad Tripoli Steel Band, one of the oldest bands of its type in existence. Led by Hugh Borde, the group has worked with Liberace before and never has failed to bring down the house with its unique and exciting sound.

NEW BILL

This coming Monday, through June 27th, The Witnesses will perform at the Hook and Ladder Club of the Seaway Beverly Hills Motor Hotel.

ANNIVERSARY

This weekend Canada's National Ballet School is celebrating its tenth anniversary one year late with the presentation of An Evening of Ballet, at the St. Lawrence Center for the Arts. Founded in 1959 as the first of its kind in North America, the ballet school was unable to celebrate in proper style last year as school principal Betty Oliphant was asked by Celia Franca to take on the added role of associate artistic director of the National Ballet Company.

ELECTRIFYING DANCE CO.

The Moiseyev Dance Company, the most eagerly sought after dance ensemble in the world, will appear at Maple Leaf Gardens, June 27th through 30th. This is their fourth visit to Canada. Repertoire will consist of old favorites from the Polish Mazurka, the humorous dance of the Kazan Tatars, the Polish Trypak, the Moscow Romance dance and the Living Source. Fascinating is Moiseyev's depiction of the life in the streets of Havana. "A real good dance," says Ed Sullivan.

SETS RECORD

A Noel Coward Revue, at the Theater in the Dell, has broken all box office records for a cabaret show in Toronto. The hit revue has been sold out a week in advance since its standing-room-only audience on opening night in May. Booked for a three-month engagement, the brief musical may be extended.

CARAVAN

The Community Folk Art Council of Metropolitan Toronto will present its Metro International Caravan from June 24th through July 1st. Thirty-five world centers will be represented: Greece; Berlin; the Blue Danube; Bombay; Bratislava; Budapest; Copenhagen; Tallinn-Helsinki; Hong Kong; Jamaica; Ukraine; Lisbon; Madrid; Manila; Rome; Scandinavia; others. All this may be enjoyed on a $3 passport. Casual is the word; cameras are in order.

MR. SHOWMANSHIP.-The fabulous Liberace, who will perform at Toronto's O'Keefe Center the week of June 22nd. With him will appear the Trinidad Tripoli Steel Band.

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KERTESZ, SUSAN. - On June 5th, late of 11 Glenbrook ave.

MENDELSON, DR. M. - On June 4th, late of 173 Old Forest Hill Rd.

PRINCE, FAYGLA. - On June 4th, late of 161 Grace Street.

ROCKLIM, BECKY. - On June 1st, late of 3560 Bathurst St.

SHAPIRA, ROSE. - On June 2nd, late of 707 Finch Ave., formerly of Winnipeg.

SIGAL, WALTER. - On June 3rd, late of 295 Jarvis Street.

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RUTH THE PROSELYTE

by Leah Bronner

The Book of Ruth tells the story of a pure friendship between two women, against the background of the ancient Israelite's closely-knit family life and his deep attachment to his inherited plot of land.

The narrative is as simple as it is beautiful and has enchanted every age. A family leaves the Land of Judea in a time of famine to settle in the fields of Moab. There evil fortune overtakes them. First the head of the family dies. Then his sons, after marrying Moabite women, die and leave no heirs.

The dramatic and unusual aspects of the story begin with Naomi's resolve to return to her homeland and, above all, with Ruth's memorable plea: "Entreat me not to leave thee...thy people shall be my people, thy God my God". These words constitute the most decisive, the most unhesitating confession of love, and they have established Ruth as the exemplar of perfect and complete loyalty and devotion to a person, to a people and its God.

Upon arriving in Judea, Ruth readily takes upon herself the lowly task of gleaning in the fields to support Naomi and herself. The book demonstrates that the stranger, if indigent, was entitled, together with the poor, orphan and widow, to sustenance from the gleanings of the grainfields, the vineyards and the olive orchards.

Shakespeare said: "There is a divinity that shapes our ends, rough hew them how we will". Indeed Ruth's magnanimity is immediately recompensed; for unknown to her, providence directs her steps and she alights on the field of Boaz. He turns out to be the kinsman of Naomi, who arranges matters in accordance with the law and tradition of those times, and marries Ruth to raise up a name in memory of his dead kinsman.

Many have wondered why this book, which has been described by Goethe as the loveliest little epic idyllic whole which has come down to us, was included in the Scripture. It is well known that Biblical Books were not in the habit of telling stories just for the sake of entertainment.

As Professor Goitein wrote in his Bible Studies, the Books of the Bible from Genesis to Nehemiah always have an ethical, religious and moral import in addition to their literary value. They have a didactic purpose which falls within the realm of the rabbinic saying: "The ways of the fathers must be a guide to their children".

Numerous indeed have been the explanations offered for the Book of Ruth's admittance into Scripture. There is an historical significance. The interest of the Book lies in the fact that it gives us a new insight into the days "when Judges judged". The ancient narratives of the Book of Judges carry us back to the times of anarchy and disorder when "each man did that which was right in his own eyes". The story of Ruth, although the scene is laid in the same age, gives us a very different picture.

We notice that side by side with the general state of lawlessness, there still were places in Judea where men and women were gallant, generous, and faithfully observed the laws of charity towards the needy and the stranger.

In Boaz we have a model not of the prowess of a warrior, but of one who is kind and friendly to his dependants, and benevolent to the poor and friendless stranger. He is alive to the ties of kindred and of religion. He fulfils his obligation with dedication and devotion to the living and the dead.

From the final verses of the Scroll it becomes evident that the book has a genealogical purpose. It tells us that these outstandingly pious and benign people are the forebears of the illustrious King David. The fact that the book describes a Moabite woman as the ancestress of David has led some modern scholars to claim that it is a polemical work written as a protest against the rigorous policy of Ezra and Nehemiah in regard to their attitude towards foreign wives.

Though the book presents a Moabite woman as a pattern of all that an Israelite wife should be, it shows a lack of imagination and literary appreciation to treat it as a counter blast or manifesto. "Surely no one who appreciates the charm of this book will be satisfied with the prevalent theory of its object. There is no 'tendency' about the book; it represents in no degree a party programme". (encyclopaedia Biblica).

In fact, if the author wrote with such an intention, he succeeded in disguising his purpose so skilfully that it is very doubtful whether the people in Nehemiah's times would have detected a protest against his policy of intermarriage, any more than we do when we read this guileless piece of literature.

It might be mentioned that there is in fact no unanimity among the scholars as to when the book was written. Suggestions vary from the time of David to the fourth century B.C.E. Tradition credits Samuel, the prophet-priest who annointed David as King, with the authorship of the book.

The above view, that it is a polemical work, is difficult to maintain, according to Professor Segal, in face of indications in the text which point in exactly the opposite direction. The death of Naomi's sons could be interpreted as a punishment for their intermarriage.

It is well to remember that Ruth is a sincere proselyte and Ezra would not have opposed such a 'ger tsedek'. For the rabbis state that a "righteous proselyte", who of his own accord seeks out the service of God, is dearer to Him than the born Israelite.

PERSONALITIES AT HAMILTON NEGEV DINNER.- Dr. Meyer Carr, left, who was honored recently at a Negev dinner in Hamilton in recognition of his outstanding leadership and devoted service in the cause of numerous humanitarian, philanthropic and cultural causes. Shown with him are (left to right): Paul Hanover, dinner chairman; Mrs. Meyer Carr; Norman Levitt, Board chairman, Hamilton JNF; Sidney Pollock, Hamilton JNF president.

Proceeds from the dinner will be applied by the Jewish National Fund toward the establishment of a major tract of land in the Negev Desert area of Israel which will carry the name of the honoree in perpetuity. A citation to this effect was presented to Dr. Carr by his life long friend, Judge Joseph A. Sweet. Keynote speaker was Philip G. Givens, Member of Parliament. Other participants: Mayor Victor Copps, who brought greetings on behalf of the City of Hamilton; Sister Mary Grace, Mother Superior of St. Joseph's Hospital; Rabbi Morton Green of Adas Israel Congregation, who pronounced the invocation; Rabbi Bernard Baskin of Temple Shalom, who delivered the benediction; Mrs. Norman Levitt, who spoke on behalf of Hamilton Hadassah; Chester Waxman, who spoke for the Council of Jewish Organizations. Leslie Levitt introduced the head table guests; Mrs. Leah Levine provided the piano accompaniment.

SHAVUOT 5730

Festival of the First Fruits

Even a brief survey of talmudic sources on the subject of proselytes, reveals that the sages were ever ready to accept the sincere converts then, as they are today. However, it is well known that most converts to Judaism in our days come not for the 'sancta' of Judaism but for the love of a Jewish man or maid.

It is commonly assumed that Judaism discourages proselytism, or at least is reluctant to accept converts. It is true that in the middle ages and up to modern times, Judaism showed no interest in gaining converts. However, in antiquity the attitude may have been somewhat different, as historical sources indicate. In fact, the Talmud manifests a very favourable attitude toward the true proselyte.

During the pre-exilic period and the early years of the Second Jewish Commonwealth, there were no active efforts at making converts. It was, however, towards the end of the days of the Second Temple when the old pagan cults became obsolete that Judaism demonstrated its spiritual strength by its resistance to the inroads of Hellenism. It was in this particular period that many wished to join the ranks of the Jewish people. It is believed that Judaism then became more ready and willing to accept converts.

Some of the complimentary comments about proselytes date from these times, as for instance: "Israel was scattered among the nations only that they might make proselytes". The Hagadists depicted various Biblical characters as formerly converted to Judaism, such as Jethro, Rahab, etc.

Though there are in the Talmud a few derogatory statements about converts as well, they are the result of special historical circumstances which led some proselytes to turn informers in times when the Jews were being persecuted.

However, even in the epoch when Judaism accepted converts willingly, it was never a "missionary" religion. At no time in Jewish history were professionals or specially selected persons trained as missionaries. Converts were won over to Judaism by deeply consecrated and learned sages, who served as a living example and imspiration to the converts, by their pious and dedicated way of life.

Judaism desisted from active missionising for theological reasons associated with its inherent religious tolerance. In rabbinic law the Gentile need not become a Jew in order to lead a God-pleasing life and attain eternal bliss. This was well illustrated in the reply of Rabbi Benamozegh to Aime Palliere, the great French Catholic-born God seeker: "In order to be our brother, there is no need for you to embrace Judaism...the Jews, as priests of humanity, are subject to the priestly rules of Judaism... the non-Jew lives a life pleasing in the eyes of God if he keeps the seven Noachide Commandments".

Indeed, Judaism has rendered a universal service to mankind by promulgating the idea that all people can achieve salvation by utilising the ethical and moral treasurers of their own culture. It is in this spirit that the sages declares that "the righteous of all people will inherit the bliss of the hereafter".

Thus the Book of Ruth, as shown, enshrines in its pages many ethical and religious lessons. Numerous reasons have been offered for its being read in the Synagogue on Shavuot, the Festival which commemorates Israel's receiving the Law which proved so attractive to Ruth.

The ethical and universal import of this scroll was voiced by a talmudic sage when he said, "The Book contains no laws about pure or impure, permissions or prohibitions; what purpose does it serve? To teach how great is the reward of those who perform deeds of charity and loving kindness".

Ruth is lifted from poverty and obscurity to affluence and influence because she performs acts of sincere love.

KEY FIGURE IN TORONTO BONDS.-Hank Greenberg, chairman of Fraternal Organizations, State of Israel Bonds of Toronto, who states, "We look forward to a record attendance at the June 16th (Tuesday) Emergency Telephone Hookup Dinner Meeting which will enable all those present to hear top level reports from Ambassador Ephraim Evron in Ottawa via direct telephone communications."

The dinner will be held at the Zionist Center. Max Shecter is chairman of the Board of Governors, Toronto State of Israel Bonds.

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NON-JEW WHO WROTE YIDDISH

(cont. from page 3)

In those years when Mendele, Peretz and Sholem Aleichem were in the midst of their work, he became the leader not only of the Jewish anarchists but of the Jewish working class and trade union movement. He was a founder, too, of the Jewish Workers' Circle.

Rocker never forgot that he had come to the Jews as a German from Germany, "from a people which for twelve years endured the hell of the Third Reich, which hurled the world into war and cold-bloodedly sacrificed six million Jews to their mad racialism and took on themselves a guilt that can never be forgiven".

Sir Herbert Read wrote of Rocker: "His unique interest lies in the fact that he, a so-called Aryan, could identify himself with the Jewish workers, learn their language and become one of their most trusted leaders".

Towards the close of his life (Rocker died in New York in 1958 at the age of 85) he wrote to me: "I have not wasted my years and that is a good feeling to have. And though I can no longer do what I did in the golden days of our youth, I still go on with my literary work. I still have my good memory, a great blessing, for which I am thankful.

"I remember our many years in Whitechapel when I worked and lived with and for the Jewish workers. They were devoted to me because they saw I was devoted to them, that I was working with them as one of themselves. They were the best years of my life".

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TORONTO WOMEN'S NEWS

LUNCHEON MEET

A luncheon meeting of Haifa Chapter, Mizrachi Women's Organization, was held recently at the home of Mrs. M. Gasner. Mrs. J. Emerson presided. Discussions were held regarding the donor dinner and closing events. A report on the money shower was given by Mrs. J. Zeifman, highlight of which was the draw for three prize winners. Those who won are: Mrs. S. Bregman, 1st prize; Mrs. Ann Rapp, 2nd prize; Mrs. Wilferd Gordon, 3rd prize.

GUEST SPEAKER

The Hon. John Yaremko, Q.C., Minister of Social and Family Services, will be guest speaker at a luncheon for the Kosher Meals on Wheels program, next Tuesday afternoon. The luncheon, tendered by the United Jewish Welfare Fund, will be held at the National Council of Jewish Women Council House.

Meals are prepared by the Baycrest Center for Geriatric Care.

בית

EISNER-ROSENCWEIG. Rabbi Dr. and Mrs. B. Rosencweig of New York (former Rabbi of Shaarei Tefillah Congregation, Toronto) are happy to annouce the engagement of their daughter MARILYN to NATHAN, son of Mr. and Mrs. I. Eisner of Toronto.

Hebron settlement approved

Tel Aviv, (JCNS). - The Israel Labour Party faction in the Knesset Security Committee backed the Cabinet's decision on Jewish settlement in Hebron. Mr. Yigal Allon, the Deputy Premier, later explained to a caucus of the Labour-Mapam alignment that Abba Eban (Labour), the Foreign Minister, and Menahem Begin (Gahal-Herut-Liberal alignment), Minister without Portfolio, had committed some errors in their public expositions of the plan.

Presumably with the authority of the Premier, Mrs. Golda Meir, Mr. Allon said that the Cabinet had decided to build permanent housing for the present Jewish settlers in Hebron and also for 250 additional families.

Furthermore, he said, the Cabinet had decided on a plan for "Upper Hebron" -- a Jewish suburb or town adjoining the present Arab town.

Among the projects to be put in hand at once is a ring road for Hebron. This would also serve present security needs by providing direct access to the Tombs of the Patriarchs, enabling tourists to by-pass the town center.

HUMAN RELATIONS

DRIFTING AWAY

DR. ROSE N. FRANZBLAU

QUESTION:

My husband and I, happily married for 27 years, have three children. Our oldest son (26), in his first year of medical residency, married a very bright medical resident in the same branch of medicine.

We accepted her immediately and were available with help and love. (She wrote us a beautiful letter after their marriage acknowledging this fact.) As an only child I tried to keep my family close.

Recently my son and his wife have become distant, reserved, as well as neglectful.

I am exact when it comes to birthdays, anniversaries, etc. He has shown a concentrated neglect of such occasions, since his marriage. At first, his wife didn't now she does, too. This is not so where her own family is concerned.

I fear I will cause a break if I show my hurt.

In the last few years this son has been intolerant of many things I've said or done.

ANSWER:

In the beginning, marriage means adjustment for a young couple -- to each other and to their parents and in-laws.

Any criticisms they may now voice about their own family and friends at this time is only to ventilate and conciliate old hurts and resentments, so that their new start in life may be based on mutual understanding. Such criticism may also be a request for the mate to take over and do the fighting for them, and to tell the parents off, as they themselves could never do.

A young husband who puts his wife in this position is really having her fight with his mother for his liberation. Somehow, when the emotional separation from his mother is caused by his wife and her behavior to his parent, he does not feel so disloyal.

The mother while outwardly pleased that her son has sufficient security to find a love of his own, feels, especially if he is her first-born, that she has given the greatest of all possible gifts to her daughter-in-law. When she requires special attention, respect and consideration, she is really asking for a repayment. Also, when she accepts and loves her son's wife like her own child, she expects the daughter-in-law to behave like a loving daughter to her. But this puts the wife in the position of a sibling, and not a mate, to the son who is her husband.

When they started their internship and residency together, the couple has to undergo unusual difficulties, besides those of the usual marriage. They have to concentrate so much on their work, that they can't pay enough attention to the wants of the other. They may then take out on the respective parents any resentments they may feel. In this way, they do act like siblings in competition with each other.

You evidently hold your daughter-in-law responsible for your son's changed behavior toward you these past few years. Because she is so able and so bright, you may see in her a mother-substitute who has taken over. You feel that if she really cared for you, she would somehow stop his rebelliousness and make him behave once again like the loving and considerate son he used to be.

However, you must not let yourself be thrown by this change. It probably does not indicate anything important in his basic attitude toward his family. A young man who has found himself so completely in his work and in love, has a good basic relationship with both his parents.

Your recognition, patience and forbearance would be like a diploma or an honorary degree for their high achievements and contributions.

Given this, any expression of genuine disagreement, hurt or annoyance will be accepted by them, and will tend to better the relationship, not break it up. It should however, come from his father, not from you. When your son sees his father in charge, he will then return and become close to his parents but on a more manly basis.

CONGREGATION HE SERVES SETS PRECEDENT.- Frank Cadesky, president of Toronto's Beth Sholom Synagogue which has added an amendment to the Constitution passed by the general membership of its recent annual meeting to the effect that "any member of the Synagogue who is nominated for, or holds a position on, its Board of Governors or Executive must be a purchaser of Israel Bonds."

In 1969, members purchased a cash total of nearly half-a-million dollars in Israel Bonds, representing purchases by more than fifty percent of the total membership. It is hoped that the new pace setting move by Beth Sholom will be followed by many congregations.

HELP SURVIVORS

Tel Aviv, (JCNS). - Two members of the crew of an Israeli fishing vessel spent some 26 hours in the water before managing to reach the shore after their trawler, the Orit, was sunk by an Egyptian missile boat last week.

The two men, Oded Kopelnik, 18, of Jerusalem, and Boaz Itzhaki, 20, of Afeka, near Tel Aviv, said that Israeli aircraft and helicopters searching the area near Bardawil Lagoon, on the north coast of Sinai, failed to spot them.

The captain of the fishing boat, 31-year-old Adam Yishar, was killed by the first Egyptian missile which hit it. The fourth crew member, 54-year-old Segal Ackerman, of Tel Aviv, was wounded. He took to the water with his two surviving colleagues, who supported him for several hours, before he died of his wounds.

The two men, who were wearing life jackets, remained near the wreckage of their craft all night, but when help failed to arrive by dawn, they swam the twelve miles to shore.

Naked, and shivering with cold, they dug holes in the sand for shelter. A little time afterwards, they saw some Arab fishermen near the shore and attracted their attention. One understood Hebrew and the two Israelis told them their story.

CRAZY CLEAN

by Ruthie

Just how clean can you be? You know, too much of one extreme is as bad as another. You never feel happy and you're always fidgeting.

I don't mean sanitary. That's second nature. It's the smallest things that can be irritating.

* * * * * *

I don't envy the person with a meshooga (crazy) clean nature. If you're one of them, it's practically impossible to relax.

Like, did you ever plop into a chair, with nothing on your mind, just ready to drop? Suddenly you give a start, your body becomes tense. Why? Because while you're sitting, gazing into space, your eyes focus on an infinitesimal spot.

At first you forcefully hold yourself back. You're thinking, is it a crumb, a dirt spot, a spill? Only you are nutty enough to notice it.

But it bugs you. So you get out of your comfortable position -- you feel lousy thinking about it anyway -- and investigate.

Sure enough, it's a matza crumb.

Your mind starts working overtime. Over nothing your blood pressure is mounting.

"Now which one of those brats," you wonder, "had the nerve to eat matza in the living room?" Your palm begins to itch in anticipation of a couple of good whacks.

Now between you and me, isn't it idiotic to become riled up over nonsense?

But you can't help it. You're born that way and you'll die, God forbid, that way.

* * * * * *

Papa had a good nature. Whenever Mama yelled at him for leaving spills, he'd just laugh.

"Vuss ahrt ess dir (what do you care)?" he'd ask goodnaturedly. "It bothers you?"

"It certainly does. After working hard all day the place shouldn't look like a pig's stall!"

You think that daunted Papa? "Izz vuss (so what)?"

"What d'you mean, 'Izz vuss'? You want ants crawling all over the place?"

"Izz vuss?" again. "Djzollavest (begrudge) them? It's fraylakh (lively)."

Nu, like City Hall you couldn't fight Papa.

* * * * * *

You think Ned's different? His usual retort is, "What's this, a home or a museum? I like a place that looks lived in."

Of course, I helped spoil him, for which I can kick myself. Because I wanted to be fancy. So I'd serve him after dinner coffee in the living room.

Well, now the custom has progressed to an all night snack -- coffee and, crackers, cheese, fruit, jam. All this to TV.

It wouldn't bother me so much if the cleaning up didn't fall on me.

Nu, do I have to wonder whom his kids take after?

In fact, I'm getting it already from the older ones. Janey says, "Ma, you're taking all the joy out of living."

Yeah, yeah, wait till she'll have to do the same thing.

* * * * * *

Ned insists I'm getting worse by the minute. "It's not enough that maybe I'll have to walk on the ceiling some day so the rugs stay clean. But I can't even cut across the lawn to get into the house."

In self defense I timidly say, "Well, after all, it's your money that's spent on the carpeting, it's your money that keeps the garden looking nice. You want I shouldn't appreciate it?"

Luckily we both have a sense of humor. At this point we burst out laughing and I silently vow to live and let live a little bit.

* * * * * *

But all my resolutions don't help one iota. Can you change a leopard's spots?

The other day I went one further.

On our way downtown, we stopped to get the car washed. Everything went vie geshmiert (like buttered) until I noticed a few spots on the outside of the door.

I said to the fellow, "Do you think those are scratches?"

I started getting dirty looks from my better half but ignored them.

So the attendant scrubbed a little harder. Sure enough the spots came off. And I felt better.

In the car I explained, "You have to be firm. You're paying for it, you know." And I sat back smug as a bug in the rug.

But you can't win all the time. If it's not in the cards, anything you do won't help.

Just as we drove off in a nice, shining, look-like-new car, a bird spattered on the windshield.

Nu, can you live?

(Copyright 1970, North American Press)

Recipe for the week

SHISH KEBAB

1 1/2 lbs. lamb, cut into large cubes
3 tbs. wine vinegar
1 bay leaf
1 tsp. salt
1 clove garlic, chopped
1/4 tsp. dried oregano
1 tbs. freshley chopped parsley
1 large onion, cut into large cubes
1 green pepper, cut into squares
8 fresh mushrooms
1/4 cup olive oil.

Put the lamb into a bowl with the vinegar. Add bay leaf and sprinkle with salt, garlic, oregano and parsley. Cover and let stand for two hours, turning the meat several times.

Arrange the meat on four skewers alternately with onion cubes, green pepper squares and mushrooms. Brush generously with the oil and broil five inches below heat for five minutes. Turn the skewers ad broil for five minutes longer or until the meat is done.

Yield: 4 servings.

Birth Announcement

Susan and Israel Kaplan take pleasure in announcing the birth of their son on June 4, 1970 at New Mount Sinai Hospital. Proud grandparents are Mrs. Sarah Kaplan and Mr. and Mrs. Max Eisenberg.

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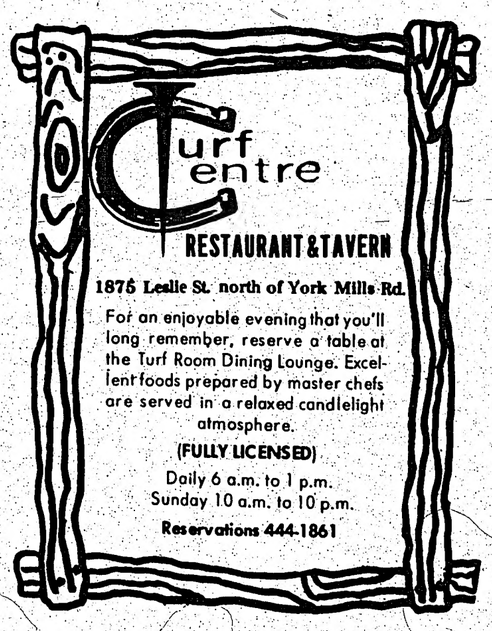

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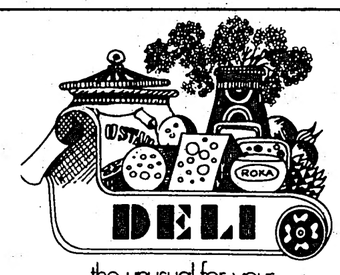

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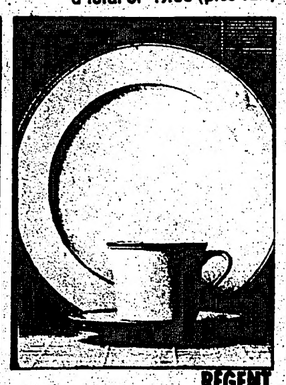
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